







THE SHUI-SHIH-TING, AND THE RUINS OF THE FRENCH CATHEDRAL TIENTSIN.

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Permeation of the Asiatic Mind with Democratic Ideas.

BY REV. WM. ASHMORE, D.D.

THE word "Democratic" is here used in its etymological and not its partisan sense.

In primitive times, and among undeveloped peoples, men have been easily held under the sway of autocrats. From the time of Nimrod "the mighty hunter," through the time of the Pharaohs, and the Nebuchadnezzars, and the Alexanders, and the Tamerlanes down to our modern Napoleons the multitudinous millions have been the submerged millions.

The attainment of popular rights has been achieved with slowness and difficulty. The process has a history, and that history is the same in essential features, in different ages and among different peoples. There is a gradation from the absolutely autocratic to the feudal, so that men were governed by a despotic monarch and under him a class of feudal lords. In due order followed the struggle of the masses for recognition and some sort of representative government. In this way have risen our upper and lower houses of Parliament and Congress. The Kings, the Lords, and the Commons, the President, the Senate, and the House. These are coordinate branches and mark the division of the everlasting contention. In physical conditions there is a perpetual struggle between the igneous and the aqueous, the one tending towards upheaval and the other towards a level of uniformity. In the distribution of political power there is a perpetual balancing between the centrifugal and the centripetal; one congeries of tendencies generalizing towards centralism, and another series towards provincialism, one towards autocracy and the other towards democracy, and these are at variance with each other. A right adjustment of these tendencies is the profoundest

problem in politics. In the United States the deepest of all questions is the question of State rights and Federal rights. Strange as it may seem the deepest question of domestic statesmanship in China is of the same nature—the balancing of power between the central and the provincial governments. According to Chinese theory all power is lodged in the crown. From the absolute monarch it is distributed and diffused among great viceroys and their subordinates. A few generations ago, or rather perhaps better to say when such monarchs as Kang Hi and Tau Kwang were upon the throne, the central power made itself felt and the whole administration was central and assertive. But little by little the currents got to running the other way. Even in Tau Kwang's day there was much of this. Power dribbled from the center to the circumference. Nominally it still emanated from the centre, but in reality it was exercised by the viceroys. The viceroys were the real rulers of China. In this state of things the Europeans came in. They did not want to deal with viceroys as they had done or were doing at Canton, and at Foochow, and Shanghai, Nanking, and Hankow, but with one central power only. They may well consider, at this day, whether the old state of things had not some advantages as well as disadvantages. But they went to work to make the central power strong so as to have to deal, not with several smaller governments, but with one larger one. Of course the viceregal governments and the viceregal revenues were weakened in favor of the central, and so power began to flow back to the centre again. The supremacy of the central government at Peking is due to the action of the Powers, and indeed the continuance of the Manchu dynasty in existence to-day is due to that same foreign influence. The Powers are now beginning to think that a break up of the solid government of China may be necessary to future quietude. They forgot that practically, in another form, they had what now they are trying to get back. It is a startling and suggestive fact that it was by an unexpected reassertion of their old time independence at the time of the issuance of the Dowager's edict for the destruction of all foreigners that the southern viceroys saved the situation.

THESE CHANGES A RESULT OF GERMINANT IDEAS.

In some cases the advance towards a participation in government is a result of circumstances, as likely as not fortuitous. But ordinarily they are a product of ideas which once formulated become seeds of tremendous power and possibility. The history of the rise of the British constitution is a history of certain ideas which once incorporated in the thought of the time become both destructive and constructive to an extraordinary degree. The start which came

originally from Britain was still further amplified when it came over to the Americans. The political maxim that "*a government derives its just powers from the consent of the governed*," was formulated in America, but the material for the conception came from England and Scotland and Holland. In itself the maxim is not wholly sound, for if applied literally it would dethrone Christ as the Governor of this world, but it is so far sound and reasonable between man and man that it commands the force of an intuition.

PREVALENCE OF DEMOCRATIC IDEAS IN THE WEST.

Following the English and the American lines of political conception the State constitutions of modern times are all on the popular representative and constitutional model. The States of South America and of Mexico conform to the same ideal. Even when the limited monarchical principle obtains there is a constant tendency to add to the powers of the people and diminish the powers of the crown. Many English people contend that in essence of administration the hereditary monarchical government of England is as republican as the elective presidential government of the United States. Be that as it may, political control among Anglo-Saxons more especially inheres in the people. Even France has been constrained to adopt a popular form of government, and all the countries of Europe, Russia not excepted, are agitated with sentiments that will not be silenced, to the effect that the people at large have a right to a voice in the government that rules over them. It is impossible for Russia to avoid the coming discussion, and Turkey will also be drawn in to the contest sooner or later.

IN INDIA AND SOUTHERN ASIA.

The native governments of India are all despotic. The King, or the Khan, or the Sultan, whatever he may be called, is supreme and all sufficient and holds in his own hand the lives of his subjects. Representative government, worthy of the name, there is none. A feudal system of a modified kind has not impaired the prerogatives of the crown. The advent of the English in India was the initial preparation for a change. English administration in India began on native lines. When it got possession of territory it ruled with autocratic hand. The natives were used to that and were unfit for anything else. But English home opinion influenced English administration abroad. A permanent despotism is incompatible with the English spirit, so modification began. Besides, the entrance of an English education began to introduce new and formidable democratic ideas. The result is visible to-day. Thousands and thousands of educated Hindoos are students of Western politics;

thousands of them are lawyers and political economists. They are already a bit clamorous for political rights; it will be impossible to put them back to where they were. Not of constraint but willingly and of natural impulse have the English officials of India begun to devolve administrative duties upon competent natives. It is proof of their sagacity that they do so. For a long time a certain grade of army officers has been open to native aspirants, and more recently civil appointments are possible also. The grade of these officers is continually rising. Deputy superintendent, and deputy secretaries of bureaus are on the increase. Some of the judges in the courts of India are so far advanced as to be entitled to the designation "Honorable" in connection with their names. The day will come when England will not only find it to the advantage of the natives, but to her own advantage as well, to give the natives some sort of a representative body to act in connection with her own predominant administration. Such a procedure will strengthen her hold on India and be the best neutralizer she can find to Russian interference, for Russian rule does not tend towards enfranchisement.

Besides that, the smaller States around India will sooner or later feel the influence of India's example. Even in Siam, while there are no signs of an early representative system, yet certain it is that government is becoming liberalised and royal prerogatives are being exercised with a greater regard to public opinion than was formerly the case. The little State of Acheen which has fought the Dutch with such persistent stubbornness is said to have derived no little stimulus from sentiments in the air at Singapore. The Dutch administration of force continues to be heavily autocratic. Happy for such rule that the Javanese are such a mild easy-going and submissive race. Of course it is at once admitted that the great majority of these people are not qualified to have representative government, and until they are it would be an injury to them. The responsibility of Western government does not require them to confer upon people what they are not able to manage, but it does accrue when they fail to prepare their subject races for such an uplift, or when they interpose any barrier to the education of their people up to a proper standard.

IDEAS OF REPRESENTATIVE GOVERNMENT IN JAPAN.

The changes that have taken place in the land of the Rising Sun have not ceased to astonish the world. With the peculiarities of the old imperialism modified by an autocratic feudalism we are all familiar. All at once and with surprising vigor of action came the transition. Travelled Japanese came back from the West with new

ideas of the rights of the people. Some had visited Germany; some France, some England, and some America, and soon there was a monarchy, imperial indeed as before, but before which all feudalism has been swept away, and instead of it was a Parliament with its upper house and its lower house and its recognition of a popular vote by its people. Since then Japan has been practising and learning in the school of experience. She is still struggling with great governmental problems involving questions of imperial prerogative, of Cabinet administration responsible only to the Emperor, and of Cabinet administrative representing more or less of party conviction. But Japan can never go back with either. New questions will come up in time about the extent of the franchise, but the principle of popular sovereignty and the fact of constitutional limit to imperial power has already entered into the thought of Japan and will work out the same results there that it is doing and is destined to do in the West.

WILL THERE BE A CHANGE IN CHINA?

A few years ago he would have been considered a rash thinker who dared express a favorable hope. It is not so perilous a speculation in our day. To begin with, China with her blending of paradoxes and incongruities has, at one end of her line, the extreme of absolutism, and at the other the extreme of a pure democracy or government by the people, of the people, and for the people. Village government is almost ideal in this respect. In matters which concern themselves the villagers do about as they please and the authorities find it convenient not to interfere. In their village assemblies everybody is allowed to come, and the right of free speech for all, high and low, rich and poor, even when the village elders render the decision, is never questioned that we know of. The infancy of the Chinaman is spent under a popular government. When he grows up he passes out from under it and enters an automatic. It may be doubted whether he would do this so yielding were it not that the paternal idea is still held to, all the way up from the village council to the imperial Cabinet.

It may be said that there are no indications of the introduction of any tendency toward diminution of the imperial power in China and a consequent gain by any class of people below the imperial family. But now such a thing has turned up in the mist of possibility within less than a year back. The incident has already been referred to. It was a temporary and provisional government by viceroys, superseding and setting aside the edict of the Empress Dowager which ordered the massacre of all the foreigners in her empire. But this was not the only daring move by these viceroys.

They united in a series of reform propositions which would have changed the face of the empire. It was telegraphed home on April 10th that the viceroys and governors who were ordered to report on reform to be introduced have united on some eight or ten propositions. Granted that subsequent facts did not justify so strong a statement yet the foundation for it was all there and the verification was easily within reach. But the point is the tremendous power of a continued action of the viceroys. The possibilities of that power and that condition of things are almost enough to take the breath away. The old controversy of the middle ages where lords and barons extorted a *Magna Charta* and laid the foundations of the House of Lords, might have had its counterpart in China. In the great emergency the viceroys, or a ruling majority of them, might have been brought together and made the beginning of a new "House" in political affairs. The House of Lords in Britain would have been matched by a House of Viceroys in China. It is not enough to say that government by viceroys was a bare possibility; it was an actual fact for some weeks and even months. To be sure there were the imperial edicts continually issuing from the flying court, but there was also a syndicate of viceroys opposing, and the viceroys carried the day. What a pity, as it seems to us, that there could not have been a continuance of their régime. The Dowager would have been thwarted, the way would have been prepared possibly for a restoration of the Emperor, the reform would have been pushed, a beginning would have been made of a representative government in China, the best and the only really kind available at this present time. It is a "far cry" as yet to anything beyond that. It will be said that not all the viceroys and governors would have been found on the same side. But there would have been enough to have carried the day, especially if powerful foreign diplomatic skill and tact had cooperated. A splendid opportunity existed for some able and far seeing statesman, but it passed away and was not improved. The bright rift in the cloud closed up, the leaden sky reappeared, the light of the baleful star glimmers again, and progressive viceroys must stand in awe of "the three tigers" of Hsian.

But we are assured the end is not yet. For China to recede to her old position is impossible. It may be a long time before she will advance as her best friends wish, but she will have to "move on" as the policemen say. Events beyond her control are treading upon her heels and the inexorable logic of human progress is driving her on to a modern destiny along with the other nations of the earth. She will either go on, or she will go under. It needs but a moment's consideration to discover what a multitude of forces are at work

upon her. Her wars have taught her much; her statesmen sent to distant lands are, some of them, sounding a new rallying cry. Her subjects in California, in Australia, and the Straits Settlements have got new ideas at work in their startled brains. They have not asserted themselves yet, but they are in the system already, and will disclose themselves before long. The native press has achieved a prominence and a success as an educator of the public mind that a few years ago would have been deemed visionary in anticipation. English-speaking Chinese, not many in number, but influential beyond all proportion to their number, are imbibing what, by the old conservatism, are considered dangerous teachings from the English newspapers they read; the books and the publications issued by the Diffusion Society and distributed at the examinations are awakening thousands of capable intellects. And the missionaries—more than two thousand strong—while engaged in a crusade for the emancipation of the soul and its salvation unto eternal life must, from the very necessity of the case, implant ideas of liberty which generate towards enfranchisement, towards uplift, and towards a right to participate in the affairs of government. We do not say the missionaries are giving any such time to this preaching, for they are not doing so, but neither a missionary or anybody else can plant a seed and not expect to see it yield its legitimate harvest. The Creator has made things to be so; each has "its seed within itself." A seed of Christian truth preached for the emancipation of the soul involves emancipation in all its branches. Start one, like the links of the chain, and the others will all follow. It would be of no use to deny it. The preaching of Christianity will lead in the long run to representative assemblies and to constitutional government. China will feel the perturbation along with all the others. And here mention may be made of one incidental product of the missionaries' work not usually thought of. The art of public speaking and of influencing large audiences is of course an art of tremendous power. The Chinese have no such art. But the missionaries are teaching it to them. Their preachers are preparing the way for the increasing of a class of public speakers who, in turn, will harangue audiences on civil and political issues on their account. It is our opinion that the Chinese once started in that line will make it popular among themselves.

Here then between the two—between the thousands of sermons which are being preached every week and the effect of the papers, tracts, and booklets disseminated by the tens of thousands—the minds of myriads of Chinese students and thinkers are being permeated with revolutionary ideas, the outcome of which will be fatal to despotism and favorable to enfranchisement.

*Fellowship.**

BY MISS EMILY S. HARTWELL, FOOCHOW.

FELLOWSHIP is defined as the condition of being sharers or partakers.

In the physical world every atom in all space holds relationship with every other atom, through the universal law of gravitation, all coming under its sway; were the law of gravity suspended for an instant utter chaos would result and all life become extinct. We see therefore that in partaking of this law, and holding its relation to every other atom, lies the one condition for peaceful physical existence, and when this equilibrium is disturbed by the action of other forces, as in earthquakes, typhoons, and tornadoes, we see the tragedies of nature trying to adjust herself to normal relations again; the immediate result is pain and suffering, but the final result is regained equilibrium.

Perfect fellowship brings perfect unity, and the grandest mystery of the Godhead is the fellowship of the Trinity, which attains perfection in absolute oneness. When the normal relation between God and man was disarranged by Adam's sin in Eden, the tragedy of human life began, and the turning and overturnings of individual and national history will continue until normal relations are reinstated and fellowship or oneness with the Creator is restored. While this restoration is in process, pain and suffering are the result, but who can doubt that the brightness of eternal glory is intensified by the darkness of the present night? Who can question that the *true* Gethsemane and Calvary were in the heart of the eternal before the first creation, while the actual ones were only the *manifestation* of the heart of God to the universe? Jesus from all eternity was the sent, and the Father was the eternal sender. We need not continue ill a lifetime to test the devotion of a friend; a single illness is sufficient to manifest the heart of sympathy, and the experience, having once been ours, passes into that eternity, of which nothing *can* be lost. The thing which concerns us is not the time or place or manner of the manifestation of the love of God, but its *relation* to us and the possibility of our gaining admission to that fellowship of the Godhead which will bring us into harmony with the divine will, and so into that oneness with Christ which alone insures perfect peace.

* An address given during a week of special meetings held at Sharp Peak in August, 1901. Scripture Reading, St. John xvii. ; I John i. 3-5.

How Jesus used every device to teach others His absolute oneness with the Father! How almost prodigal He seemed of suffering to Himself and those He loved, to reveal to them and the world His own divine commission. In the story of Lazarus, as told in the eleventh chapter of St. John, Jesus told His disciples plainly that Lazarus was dead, adding, "And I am *glad* for your sakes that I was *not* there, to the intent *ye may believe*." How easily all those days of mourning might have been spared had Jesus but gone to that afflicted home a few days earlier. How it pierced His heart when Mary echoed Martha's words, "Lord, if *Thou hadst been here*, my brother had not died." And the depth of His own human sympathy surely was never more perfectly expressed than when, mingling with that company of mourners before the sealed tomb, the mystery of the agony of death before them all, He, who was the resurrection and the life, on the very threshold of manifesting to them His power of victory over death, wept with them. How dear must Lazarus have been to the heart of Jesus that He could choose to allow him to pass even through the shadow of death to give the opportunity to manifest His power to raise him from the grave, and in contemplating it, be *glad* for His disciples to the intent that *they might believe*; so to-day when He calls those He loves to suffer to manifest through them His power, to the intent that others of His disciples may believe, we know His sympathizing heart weeps again with them. Jesus was willing for Lazarus to cross the portals of death and for Martha and Mary to suffer that great affliction that the people *might believe that the Father sent Him*. Never would He do anything alone, but always referred to His dependence, His fellowship with the Father, claiming His only strength from the power of this fellowship, or oneness with Him who sent Him forth.

And so of the Comforter Jesus promised to send. In John xvi. 13-15, He explained that the Comforter shall not "speak of Himself;" and Jesus adds, "He shall glorify Me, for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine, therefore said I that He shall take of Mine and show it unto you." And that the Father never worked alone, our Apostle of Fellowship teaches us in that first chapter, when he said of the Word, "All things were made by Him, and without Him was not anything made that was made." So we know the Father did nothing without the Son, and the Son came to show forth the Father, while the Spirit came to take of the things of Jesus and show them unto us. Self disappeared in others; the very essence of the Godhead is fellowship, *sharing all*, partaking of each other. And must not we, if we learn of Jesus, grow more and more to feel the intense longing

of that prayer for His disciples "that they may be one?" For this losing one's self in others, becoming a part of another whole, is not this the very essence of love itself?

Is not the same truth taught in that oldest and grandest of all dramas, that wonderful portrayal of the mission of sorrow, "And God turned the captivity of Job when he prayed for his friends?" Let us note the parallelism between the life of Job and the words in I. John i. 7. John says, "If we walk in the light as He is in the light." Job we are told so walked with God that God could trust to turn him over to Satan to be buffeted; could greater proof be given of God's confidence that Job had walked in the light as He was in the light? John says, "If we walk in the light we have fellowship one with another." Job "prayed for his friends," even though those friends, instead of ministering to his suffering, had heaped misery on misery by trying to convince him that his suffering was the result of his personal sin; even their unkindness could not destroy his fellowship with them. John adds, "And the blood of Jesus Christ His Son cleanseth us from all sin." And we learn that "God turned the captivity of Job." God cleansed him by bidding Satan retire, and so granting him peace. God also rewarded him for his suffering by giving him twice as much as he had before. Satan lost and God won, for by allowing Satan to do his worst, God gained the opportunity to double His blessing; and so it will always prove to those who suffer with Him. They shall add not only to their own but also to His glory, for He said, "I am glorified in them;" and in allowing us to fill up His sufferings, He also grants us the power to complete His glory, for at the beginning of His prayer He says, "Father, glorify Thy Son that Thy Son also may glorify Thee," and in verse 22nd, "And the glory which Thou gavest Me I have given them, that they may be one *even as* we are one." The same thought is expressed in the Vision of Sir Launfal:—

"Not that we give, but that we share,
For the gift without the giver is bare;
Who bestows himself, with his gift feeds three,
Himself, his hungering neighbor, and Me."

Jesus gives His own the glory the Father gave to Him, that they may be one *even as* He and the Father are one, the Father glorifying the Son that the Son *also* may glorify the Father; He glorifying us that we *also* may glorify Him. How unworthy of such a privilege are we! And yet how illumined is all life, even our own as a part of that life, by this great love bestowed upon us. And what an inspiration His great love to us is to help us make the very best of ourselves!

Tennyson said:—

“ If I be dear to some one else,
Shall I not be to myself more dear?
Shall I not take care of all that I think,
Yea, even of wretched meat and drink,
If I be dear,
If I be dear to some one else?”

We as missionaries are roused to the sense of the need of taking care of all that we think, but perhaps the hardest thing of all for us is the care of “wretched meat and drink” in order to give our best physically for Him to use for His glory. Still, is it less important? for how often the physical acts as a veil to hide our best intentions? How often irritable nerves, as a result of wrong food, lack of exercise or overwork, call us to study the laws of health and puzzle out some method to turn over work to fellow-missionaries or Chinese Christians? Is there not danger that we so magnify the responsibility to the mind and heart, that we minimize the responsibility for our own health and that of those dependent upon us? Care for the physical welfare of others was very prominent with Jesus. His whole ministry was one succession of kind acts to alleviate the physical woes of mankind, and thus win their hearts. Feeding the thousands because He had compassion on them, even though He *knew* His miracle would bring another crowd to Him the next day to get more food. Jesus knew all about “rice” followers, but His heart of compassion was so great He was not overwhelmed with discouragement by them. He healed the ten lepers, knowing very well only one would return to thank Him; and when worn out and hunted down by those He was specially sent to help, He went to the borders of Tyre and Sidon, to those to whom He was not specially sent, so He could gain much needed rest, even there the crumbs of compassionate help were ready for the beseeching Syrophenician woman.

How the fellowship of the Son with the *perfect* Father “who maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust,” is seen in the ceaseless reiteration in the life of Jesus, of giving *more* than was required, of *lavishing* love where it was not appreciated and even where it was absolutely certain to bring misery to Himself. As the listeners of old exclaimed of His words, “Never man spake as this man,” so we feel there is no greater proof of the Godhood of Jesus than the divinity of His life. Surely never *man* gave as He gave Himself to the evil and the good alike.

Let us think for a moment of Jesus’ relationship to Judas. The holy word mercifully leaves in oblivion the way in which Judas

came into the inner circle of Jesus' disciples, but Jesus knew every time they sat together, every time the scanty treasury of that company of disciples was drawn upon, that Judas was "the son of perdition," and that He himself must suffer betrayal at Judas' hand, "*that the Scripture might be fulfilled.*" To me nothing speaks more plainly of the complete fellowship of suffering with the Father than that from all eternity it had been ordained that the manifestation to man of God's great heart of love should include the revelation of a love that could so completely forget self as to work through His entire ministry with the one who was to betray him even unto death. Fully understanding all the avarice of Judas' heart, He simply continues his own grand testimony, so that neither Judas nor any one else may ever feel he fell for lack of opportunity to know the light. Jesus even at the last told Judas plainly that his evil design was fully understood, thus doing His utmost to prevent Judas from committing the act, and to me the most pathetic words in all history are those of the creator of mankind when he said, "It were better that this man had never been born," and the Almighty God watched one of His human creatures drift into the eternal abyss of remorse. We are almost overwhelmed sometimes, by our disappointment in the fall of some of those whom we have taught, but O, how little love God requires of us to give occasionally to unresponsive hearts of whom perhaps we can say, "It were better we had never known them," compared with the love Jesus was called to manifest in working all those years with and for Judas!

"O Love is weak

Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
A joy to seek.

When Love is strong

It never tarries to take heed,
Or know if its return exceed
Its gift : in its sweet haste no greed,
No strifes belong.

It hardly asks

If it be loved at all ; to take
So barren seems, when it can make
Such bliss for the beloved's sake,
Of bitter tasks.

So much we miss

If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
To teach us this."

Let not an occasional Judas dishearten us. Through the fellowship of suffering and His abiding presence, God made out of a denying Peter a pentecostal leader and transformed a band of frightened, doubting followers into intrepid martyrs and changed a persecuting Saul into the chiefest of apostles.

In this prayer of our Lord, He prayed, "I have manifested Thy name, I have glorified Thee on the earth," and then adds, "As Thou hast sent Me into the world, even so have I also sent them into the world, that they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in us, *that the world may believe that Thou hast sent Me.*" He gives His reason for this prayer of oneness "*that the world may believe that Thou hast sent Me.*" Do we realize enough that the fellowship, the oneness of God's children, is the *condition* upon which Jesus sees the salvation of the world depending? As this fellowship and oneness in the Godhead is the very essence of God's power to save the world, so the fellowship and oneness of God's people is the very essence of their power to be used by God in accomplishing this work. Is not then the attaining of this fellowship and oneness a matter of vital importance to each of us? We sing, "Take time to be holy;" shall we not sing take time to hold fellowship? This is what has been done at Kuliang during Convention week; it is what we are doing here at Sharp Peak this week, and let us rejoice that in a small way we are helping answer our Master's prayer for us. May this sharing of each other's spiritual windows lead us to encourage the Chinese Christians with whom we come in touch to the importance of similar fellowship.

During these last years of the pouring out of God's Spirit to evangelize the world, He has brought into existence great organizations to develop this fellowship and oneness among His people. We are just reading of the jubilee of the Y. M. C. A., and hoping for a visit from Mr. Mott this fall. Last year we had Dr. and Mrs. Clark here for a National Christian Endeavor Convention, from whence they went to the International Endeavor Convention in London, the first to be held in the old world. To the international spirit of the Y. M. C. A. we have added the interdenominational spirit of the Christian Endeavor. In a recent article on "What is Worth While in the Christian Endeavor Movement?" Dr. Clark says, "The interdenominational, international fellowship of the Christian Endeavor movement is worth while. It has brought about a happy federation of millions of English-speaking Christian young people in England, the United States, Canada, Australia, and South Africa. It shows them their essential oneness and minimizes their *unessential* differences. It has made Christ's prayer that they all be one, a greater reality in the hearts of men than ever before. It

has greatly aroused the missionary interest of young men and women in our own land by making real to them the fact that they have brothers and sisters who belong to the same society in China, Japan, India, and the islands of the sea."

An eminent divine has said, "The fault of Protestants is narrow-mindedness." Doubtless we all have had great struggles with this fault in ourselves. Personally I feel greatly indebted to Christian Endeavor for helping me see the good in others and broadening my vision, while it has stimulated me to greater effort in the particular battalion of the great army of the universal church in which I have been placed. There is a vast difference between *undenominational* and *interdenominational*. The rays of red and blue and yellow do not change the length or rapidity of their own vibrations when they blend to form pure light; each has its own share to perform in composing that colorless vibration; so in the trinity of our three missions in Foochow each has its own share to contribute to Foochow Christians; only let the intense red never say to the calmer blue and yellow, "I have no need of thee," or the calm blue underestimate the red and yellow, nor the conservative yellow hold aloof from blending with the crimson and the blue. Let us not forget God spreads *close around us* in the *green* of meadow, field, and forest, the blended blue and yellow; while man *crowns* the *royal purple*, united blue and crimson. God has ordained that in color as well as life the richest and most beautiful are the blended tints. The rainbow, *blending* the three primary colors, *increases* them to seven, so God *writes fellowship in every bow of promise* He *paints upon the clouds*.

Perhaps some of us have wasted time trying to choose the color we would be, and have finally concluded to be content just to be ourselves, and make the best of what we find God created in us; to be *our* best, not some one else's best, but just our *own* best, and rejoice that another's best is so much better than our own; not to stop using our own three talents, because some one next us has five, or because we are afraid the one who has but two will be jealous, and hide those two because we have three; just to be glad to encourage and strengthen others in developing their best because we stand beside them, and see how much more of good there is in them than they discover in themselves, or perhaps others see in them. We admire the skill that discovers a vein of gold or unearths a diamond mine, but how infinitely better through fellowship to help another soul discover a mine of spiritual wealth within itself that modesty or sensitiveness had kept hidden for years, and your kind appreciation discovers to enrich the world. God holds us responsible to bring heaven down on the little spot where we stand. Jesus sends us to send others, as He was sent by the Father that

He might send us. St. John caught this truth when he said (I. John i. 3) "that which *we* have seen and heard, declare we unto *you*, that *ye* also may have fellowship with *us*; and truly our fellowship is with the Father and with His Son Jesus Christ." Was not St. John putting into life the prayer of Jesus? "that they may be one, *even as* we are one. I in them and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me."

Can we in Foochow show *we* have loved the Chinese *as we* have been loved of God ourselves? Have we brought them, from the Christian churches we represent, the glory those churches have received from Jesus? As we look over the broad field of our work, it seems to me we can point to many things to show we have done so in good measure.

First, they have been given God's Holy Word; also the visible church with many of its accompanying organizations, its men's and women's missionary societies, the Y. M. C. A., Christian Endeavor and Epworth League. Not yet have the Chinese churches developed all the forms of activity of the church of Christ in the home-lands, but we can feel a grand beginning has been made and trust time for still further development. And beside this greatest and best gift of His Son through the Bible and the church, what can we say of the "all things" we have freely received with Him?

Very early came the missionary physician with healing for the body, and if we count the doctors and nurses, the hospitals and dispensaries, shall we feel there is much lack in the measure of the effort of our missions to help stricken bodies in order to win the hearts of the Chinese, compared with that of the early apostles who were sent forth with power to heal? I think not. But what are we doing for the masses? Will you pardon me for using personal reminiscence as a background to what seems to me great progress? When I first returned to Foochow after a childhood spent in a home where our personal responsibility for the physical, mental, and spiritual betterment of mankind was taught us daily, not only by precept but example, and always with no hint of failure, but a buoyant confidence of achievement, I found myself the only woman inside the walls of Foochow city. The great numbers of women my sainted mother had visited flocked to see her daughter with a sense of personal claim, and finding with her a piano—doubtless the first they had ever seen—the wonders of that piano were heralded far and near, and not only did all the sisters and cousins and aunts come to visit me, but all the brothers and uncles and grandfathers came to visit father, and before they left would beg to hear the piano.

The masses of rich and poor alike thronged our house almost daily, and the providence that had ordained that my first Chinese hymn should have been imprinted on my brain from childhood, provided me with something to teach them. My mother's Bible woman and companion could talk with them, but to me it was a great comfort and joy to give them the fellowship of song and sell them tracts. Their heathenism was very depressing when I found, whether they were dressed in silks or rags, it was necessary to keep two or three servants in the room to prevent their stealing. I wondered if I had come to China to turn detective. If I went away to visit and rest, I must see human beings take the place of horses and carry me on their shoulders, a mental depression almost as great as the physical depression of the long ride through the filthy street.

When I studied the language, my mind, fresh from the stimulus of Western study, felt trying to master the hieroglyphic character was going back five thousand years, and it seemed as though my brain were being mummified. It was actual mental pain to me, whose cardinal doctrine in all mental processes had been to give a reason for everything, to have each "*why*" I asked about the construction of the Foochow idiom answered by saying, "You must never ask why; just learn it as the teacher tells you." No place for reason. Was there nothing but the primitive-child process of memorizing in the study of Chinese? When I first saw the Romanized I felt a bound of relief at the thought of alphabetical words, but when I discovered the tonal marks as in the old system following the Chinese method* of being set in the four corners *outside* the word, as if you could not enter the walls of that little city until you travelled its various sides to find the gate, I questioned, Had the mystic influence of hieroglyphics already begun its baneful work on the mind that the missionaries could tolerate a system half Chinese, half foreign, and would my mind also come under its spell? We might hire servants to be detectives for our things, we might pay our chair bearers enough to feel they were better off than the beggars on the street, but who could guard against the subtle influences of studying heathen hieroglyphics on the mind, that window of the soul through which alone we can see God Himself? How should we guard our own and how develop the Chinese mind so the windows of our souls should face clear and bright the God who made them?

* 門 門 Mwong is the old form of Foochow Romanized, the tone mark (i) being placed outside the word as it must be when given with the Chinese character. The improved form places the tonal marks over the vowels like the marks of vowel sounds in English.

The time and strength of the early missionaries were largely expended on terminology. They labored in translating the Bible, making dictionaries and manuals, thus fulfilling their fellowship and bequeathing to us the privilege to show our fellowship in other ways. Like the worthies of old, they obtained their good report, "God having provided some better thing for us than they without us should not be made perfect."

What progress has been made! Now hundreds of Chinese are sharing the glory of our mother-tongue, are having their minds transformed by the magic wand of an English education. If only Jesus is always held before their clearer vision, how much may we hope for! We know through English we are opening to them the books upon the Holy Spirit and the higher life, and the glory we share with them will in others beside the teachers and preachers already helping in our missions, fulfill the "even as" in the spirit of the words "Glorify Thy Son that Thy Son also may glorify Thee."

More than this, Rev. and Mrs. Stewart rescued the Foochow Romanized from being a mongrel, half Chinese, half foreign, and gave the Chinese a perfected Christianized form of reading and writing their mother-tongue. While they have been called to receive their martyr's crown may their mantle never depart till God raises up others, though it may not be in our day, to liberate the *whole nation* from its mental bondage through hieroglyphics, and help answer Christ's prayer for oneness by entering a world-wide fellowship through the Roman alphabet. Perhaps it is but fair that the women, who have been so debarred from any form of reading or writing so long, should be the first to receive this glory at our hands, but can it be less helpful for the men?

In this connection we must not *fail* to mention the large place the Foochow printing presses have filled and are filling in giving the people the Bible, both in character and Romanized, beside many other books, newspapers and tracts.

Again, the development of woman's work stands out luminous against the background of the early days; the work of the women's schools and Bible women being supplemented by many station classes. Still further, through hundreds of day-schools, and latterly, an occasional kindergarten, the children are being touched. May better methods be worked out to make this most important department more effective, that even the little ones of China may be brought into the fellowship of His blessing and glory, by minimizing the strength required to learn the words, so leaving mental energy to develop the thought.

Besides this, a system has been worked out for teaching the blind, and institutions for the blind are established and in prospect.

Orphanages have sprung up, and many kinds of industrial work are carried on in various places. In Foochow city there is an embryo retreat for feeble-minded children, a wonderful example to the Chinese of human compassion. Perhaps some of us think we have seen the beginning of work for the insane, and many of us doubtless are sure we have embryo reform schools; while those formerly considered to be possessed with devils, sit clothed and in their right mind in more than one God-fearing congregation, and reclaimed opium smokers even hold places of influence in some of the churches. Surely in Foochow we can say that the missionaries have taken the glory the home lands have received of God and given it to the Chinese, and the spot of earth God has given them to bring heaven down upon, is beginning to learn in some measure that *God has loved them as He has loved us.*

But there is still one more side to this fellowship, and one which to me grows more and more important. We missionaries are the *sent*, the home churches are the *senders*. We have taken of their glory and given it to the Chinese; are we careful to return the glory of the Chinese converts to glorify the home churches? It seems hard sometimes to know how to write home about our work when often what we have written is cut up into extracts to suit the size of the paper or the taste of the readers. We know these readers, on account of the vast difference in space and surroundings, are unaware of the heathen setting which makes the facts vivid to us, and when the extracts return to us in print, and we sometimes can recognize but little flavor of the intended essence of the article sent, we wonder what impressions will be made on the readers.

With a sense of our own incapacity to comprehend the mental limitations of some of even those most interested, to grasp the meaning we wish to convey, how impotent one feels in the face of the responsibility of giving even a correct impression of one's own limited grasp of the true situation by giving missionary addresses! I acknowledge that to me one of the greatest crosses ever faced was that of the public work of the returned missionary. It seemed a task too difficult for my limited ability to compass, and I was not reconciled even to *trying* to do my feeble best until this thought of the need of fellowship came to my aid. It almost seemed as if God sent a company of the guardian angels of the Chinese women who had thronged our home to beseech me to carry the fellowship of their longing hearts to their sisters in America. Afterwards I learned to feel that many souls were being lost at home through love of ease and pleasure, and nothing but a sense of the need of the hungry souls of China could save them. When we feel worn out by our double task of keeping up our share in awakening the home churches

as well as teaching the Chinese, let us not forget fellowship includes China's help to the home churches by receiving and glorifying their overabundance quite as much as it includes what the home churches do for China by giving what would impoverish themselves in withholding, and what will return a hundred-fold in blessing to their children in later generations; and the question remains, whether the coming King is not more delayed by the lack of interest at home than by the indifference of the heathen.

Let us not think too much of the occasional shortcomings of our Chinese fellow-Christians, but gather out the bright spots and send them as bits of glory to the friends at home that their hearts may be strengthened by the glory they *receive* as well as what they give and the fellowship and oneness Christ prayed for be brought near to the intent that *the world may believe* and *the Lord's coming be hastened*.

Standing one day with my sister in the Murillo Room of the National Gallery in London, we remained silent before that wonderful picture of the Holy Family, our eyes riveted upon the face of the Holy Father. All the tender solicitude of the Father's heart seemed to be in that face, and we felt as never before that the very heart of God Himself was in that manger-home; that in *sending*, the Father *came nigh* and hovered with yearning care over *every moment* of that life. Every line echoed and re-echoed the thought: "*God so loved!*" "*God so loved!*" And as at last we turned to go, my sister murmured, "I shall always *love God* better for having seen that face."

Each of us is an artist creating the picture of some face. How sweet it would be if some one in passing should say, "I shall always *love God* better for having seen that face."

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(Continued from p. 508, October number.)

GOD THE PRIMARY SENSE OF SHÊN.

THE foregoing proofs fully establish, we think, the position that *Shên*, when applied to invisible beings, means god and not spirit. Let us now see what evidence there is that this sense is the original and primary one.

1. THAT GOD, IN THE SENSE OF A PERSONAL BEING, IS THE PRIMARY MEANING OF SHÊN, IS PROVED BY THE ETYMOLOGY OF THE CHARACTER.

It is composed of a radical *shī* 示 and a phonetic *shēn* 申.* The meaning of the character is indicated by the former according to the common rule in reference to Chinese characters. The radical classifies the character, and, in this case, it classifies it with the persons and things which relate to the gods. This radical has already been referred to, but it is worthy of a more careful examination. The first meaning given in *Kang Hi's dictionary* is "to descend," while the general meaning is unquestionably "to make known by superiors to inferiors." Hence Dr. Williams defines it, "To make known the will of heaven to mankind," and Dr. Morrison says, "A declaration of the will of heaven." *Kang Hi's dictionary* further defines it as meaning "the things of the gods" (神) and adds, "Therefore all ancestral temples (宗廟), local deities (社), heavenly deities (神), and earthly deities (祇), are classed under this radical." An examination of the characters under this radical will serve to illustrate this very significant statement of the dictionary and to show how completely this character is confined to things relating to the gods. Under it *Kang Hi's dictionary* gives 149 separate characters, exclusive of duplicates. Of these, forty are the names of different kinds of sacrifices, viz., 𩇑 𩇒 𩇓 𩇔 𩇕 𩇖 𩇗 𩇘 𩇙 𩇚 𩇛 𩇜 𩇝 𩇞 𩇟 𩇠 𩇡 𩇢 𩇣 𩇤 𩇥 𩇦 𩇧 𩇨 𩇩 𩇪 𩇫 𩇬 𩇭 𩇮 𩇯 𩇰 𩇱 𩇲 𩇳 𩇴 𩇵 𩇶 𩇷 𩇸 𩇹 𩇺 𩇻 𩇼 𩇽 𩇾 𩇿 𩈀 𩈁 𩈂 𩈃 𩈄 𩈅 𩈆 𩈇 𩈈 𩈉 𩈊 𩈋 𩈌 𩈍 𩈎 𩈏 𩈐 𩈑 𩈒 𩈓 𩈔 𩈕 𩈖 𩈗 𩈘 𩈙 𩈚 𩈛 𩈜 𩈝 𩈞 𩈟 𩈠 𩈡 𩈢 𩈣 𩈤 𩈥 𩈦 𩈧 𩈨 𩈩 𩈪 𩈫 𩈬 𩈭 𩈮 𩈯 𩈰 𩈱 𩈲 𩈳 𩈴 𩈵 𩈶 𩈷 𩈸 𩈹 𩈺 𩈻 𩈼 𩈽 𩈾 𩈿 𩉀 𩉁 𩉂 𩉃 𩉄 𩉅 𩉆 𩉇 𩉈 𩉉 𩉊 𩉋 𩉌 𩉍 𩉎 𩉏 𩉐 𩉑 𩉒 𩉓 𩉔 𩉕 𩉖 𩉗 𩉘 𩉙 𩉚 𩉛 𩉜 𩉝 𩉞 𩉟 𩉠 𩉡 𩉢 𩉣 𩉤 𩉥 𩉦 𩉧 𩉨 𩉩 𩉪 𩉫 𩉬 𩉭 𩉮 𩉯 𩉰 𩉱 𩉲 𩉳 𩉴 𩉵 𩉶 𩉷 𩉸 𩉹 𩉺 𩉻 𩉼 𩉽 𩉾 𩉿 𩊀 𩊁 𩊂 𩊃 𩊄 𩊅 𩊆 𩊇 𩊈 𩊉 𩊊 𩊋 𩊌 𩊍 𩊎 𩊏 𩊐 𩊑 𩊒 𩊓 𩊔 𩊕 𩊖 𩊗 𩊘 𩊙 𩊚 𩊛 𩊜 𩊝 𩊞 𩊟 𩊠 𩊡 𩊢 𩊣 𩊤 𩊥 𩊦 𩊧 𩊨 𩊩 𩊪 𩊫 𩊬 𩊭 𩊮 𩊯 𩊰 𩊱 𩊲 𩊳 𩊴 𩊵 𩊶 𩊷 𩊸 𩊹 𩊺 𩊻 𩊼 𩊽 𩊾 𩊿 𩋀 𩋁 𩋂 𩋃 𩋄 𩋅 𩋆 𩋇 𩋈 𩋉 𩋊 𩋋 𩋌 𩋍 𩋎 𩋏 𩋐 𩋑 𩋒 𩋓 𩋔 𩋕 𩋖 𩋗 𩋘 𩋙 𩋚 𩋛 𩋜 𩋝 𩋞 𩋟 𩋠 𩋡 𩋢 𩋣 𩋤 𩋥 𩋦 𩋧 𩋨 𩋩 𩋪 𩋫 𩋬 𩋭 𩋮 𩋯 𩋰 𩋱 𩋲 𩋳 𩋴 𩋵 𩋶 𩋷 𩋸 𩋹 𩋺 𩋻 𩋼 𩋽 𩋾 𩋿 𩌀 𩌁 𩌂 𩌃 𩌄 𩌅 𩌆 𩌇 𩌈 𩌉 𩌊 𩌋 𩌌 𩌍 𩌎 𩌏 𩌐 𩌑 𩌒 𩌓 𩌔 𩌕 𩌖 𩌗 𩌘 𩌙 𩌚 𩌛 𩌜 𩌝 𩌞 𩌟 𩌠 𩌡 𩌢 𩌣 𩌤 𩌥 𩌦 𩌧 𩌨 𩌩 𩌪 𩌫 𩌬 𩌭 𩌮 𩌯 𩌰 𩌱 𩌲 𩌳 𩌴 𩌵 𩌶 𩌷 𩌸 𩌹 𩌺 𩌻 𩌼 𩌽 𩌾 𩌿 𩍀 𩍁 𩍂 𩍃 𩍄 𩍅 𩍆 𩍇 𩍈 𩍉 𩍊 𩍋 𩍌 𩍍 𩍎 𩍏 𩍐 𩍑 𩍒 𩍓 𩍔 𩍕 𩍖 𩍗 𩍘 𩍙 𩍚 𩍛 𩍜 𩍝 𩍞 𩍟 𩍠 𩍡 𩍢 𩍣 𩍤 𩍥 𩍦 𩍧 𩍨 𩍩 𩍪 𩍫 𩍬 𩍭 𩍮 𩍯 𩍰 𩍱 𩍲 𩍳 𩍴 𩍵 𩍶 𩍷 𩍸 𩍹 𩍺 𩍻 𩍼 𩍽 𩍾 𩍿 𩎀 𩎁 𩎂 𩎃 𩎄 𩎅 𩎆 𩎇 𩎈 𩎉 𩎊 𩎋 𩎌 𩎍 𩎎 𩎏 𩎐 𩎑 𩎒 𩎓 𩎔 𩎕 𩎖 𩎗 𩎘 𩎙 𩎚 𩎛 𩎜 𩎝 𩎞 𩎟 𩎠 𩎡 𩎢 𩎣 𩎤 𩎥 𩎦 𩎧 𩎨 𩎩 𩎪 𩎫 𩎬 𩎭 𩎮 𩎯 𩎰 𩎱 𩎲 𩎳 𩎴 𩎵 𩎶 𩎷 𩎸 𩎹 𩎺 𩎻 𩎼 𩎽 𩎾 𩎿 𩏀 𩏁 𩏂 𩏃 𩏄 𩏅 𩏆 𩏇 𩏈 𩏉 𩏊 𩏋 𩏌 𩏍 𩏎 𩏏 𩏐 𩏑 𩏒 𩏓 𩏔 𩏕 𩏖 𩏗 𩏘 𩏙 𩏚 𩏛 𩏜 𩏝 𩏞 𩏟 𩏠 𩏡 𩏢 𩏣 𩏤 𩏥 𩏦 𩏧 𩏨 𩏩 𩏪 𩏫 𩏬 𩏭 𩏮 𩏯 𩏰 𩏱 𩏲 𩏳 𩏴 𩏵 𩏶 𩏷 𩏸 𩏹 𩏺 𩏻 𩏼 𩏽 𩏾 𩏿 𩐀 𩐁 𩐂 𩐃 𩐄 𩐅 𩐆 𩐇 𩐈 𩐉 𩐊 𩐋 𩐌 𩐍 𩐎 𩐏 𩐐 𩐑 𩐒 𩐓 𩐔 𩐕 𩐖 𩐗 𩐘 𩐙 𩐚 𩐛 𩐜 𩐝 𩐞 𩐟 𩐠 𩐡 𩐢 𩐣 𩐤 𩐥 𩐦 𩐧 𩐨 𩐩 𩐪 𩐫 𩐬 𩐭 𩐮 𩐯 𩐰 𩐱 𩐲 𩐳 𩐴 𩐵 𩐶 𩐷 𩐸 𩐹 𩐺 𩐻 𩐼 𩐽 𩐾 𩐿 𩑀 𩑁 𩑂 𩑃 𩑄 𩑅 𩑆 𩑇 𩑈 𩑉 𩑊 𩑋 𩑌 𩑍 𩑎 𩑏 𩑐 𩑑 𩑒 𩑓 𩑔 𩑕 𩑖 𩑗 𩑘 𩑙 𩑚 𩑛 𩑜 𩑝 𩑞 𩑟 𩑠 𩑡 𩑢 𩑣 𩑤 𩑥 𩑦 𩑧 𩑨 𩑩 𩑪 𩑫 𩑬 𩑭 𩑮 𩑯 𩑰 𩑱 𩑲 𩑳 𩑴 𩑵 𩑶 𩑷 𩑸 𩑹 𩑺 𩑻 𩑼 𩑽 𩑾 𩑿 𩒀 𩒁 𩒂 𩒃 𩒄 𩒅 𩒆 𩒇 𩒈 𩒉 𩒊 𩒋 𩒌 𩒍 𩒎 𩒏 𩒐 𩒑 𩒒 𩒓 𩒔 𩒕 𩒖 𩒗 𩒘 𩒙 𩒚 𩒛 𩒜 𩒝 𩒞 𩒟 𩒠 𩒡 𩒢 𩒣 𩒤 𩒥 𩒦 𩒧 𩒨 𩒩 𩒪 𩒫 𩒬 𩒭 𩒮 𩒯 𩒰 𩒱 𩒲 𩒳 𩒴 𩒵 𩒶 𩒷 𩒸 𩒹 𩒺 𩒻 𩒼 𩒽 𩒾 𩒿 𩓀 𩓁 𩓂 𩓃 𩓄 𩓅 𩓆 𩓇 𩓈 𩓉 𩓊 𩓋 𩓌 𩓍 𩓎 𩓏 𩓐 𩓑 𩓒 𩓓 𩓔 𩓕 𩓖 𩓗 𩓘 𩓙 𩓚 𩓛 𩓜 𩓝 𩓞 𩓟 𩓠 𩓡 𩓢 𩓣 𩓤 𩓥 𩓦 𩓧 𩓨 𩓩 𩓪 𩓫 𩓬 𩓭 𩓮 𩓯 𩓰 𩓱 𩓲 𩓳 𩓴 𩓵 𩓶 𩓷 𩓸 𩓹 𩓺 𩓻 𩓼 𩓽 𩓾 𩓿 𩔀 𩔁 𩔂 𩔃 𩔄 𩔅 𩔆 𩔇 𩔈 𩔉 𩔊 𩔋 𩔌 𩔍 𩔎 𩔏 𩔐 𩔑 𩔒 𩔓 𩔔 𩔕 𩔖 𩔗 𩔘 𩔙 𩔚 𩔛 𩔜 𩔝 𩔞 𩔟 𩔠 𩔡 𩔢 𩔣 𩔤 𩔥 𩔦 𩔧 𩔨 𩔩 𩔪 𩔫 𩔬 𩔭 𩔮 𩔯 𩔰 𩔱 𩔲 𩔳 𩔴 𩔵 𩔶 𩔷 𩔸 𩔹 𩔺 𩔻 𩔼 𩔽 𩔾 𩔿 𩕀 𩕁 𩕂 𩕃 𩕄 𩕅 𩕆 𩕇 𩕈 𩕉 𩕊 𩕋 𩕌 𩕍 𩕎 𩕏 𩕐 𩕑 𩕒 𩕓 𩕔 𩕕 𩕖 𩕗 𩕘 𩕙 𩕚 𩕛 𩕜 𩕝 𩕞 𩕟 𩕠 𩕡 𩕢 𩕣 𩕤 𩕥 𩕦 𩕧 𩕨 𩕩 𩕪 𩕫 𩕬 𩕭 𩕮 𩕯 𩕰 𩕱 𩕲 𩕳 𩕴 𩕵 𩕶 𩕷 𩕸 𩕹 𩕺 𩕻 𩕼 𩕽 𩕾 𩕿 𩖀 𩖁 𩖂 𩖃 𩖄 𩖅 𩖆 𩖇 𩖈 𩖉 𩖊 𩖋 𩖌 𩖍 𩖎 𩖏 𩖐 𩖑 𩖒 𩖓 𩖔 𩖕 𩖖 𩖗 𩖘 𩖙 𩖚 𩖛 𩖜 𩖝 𩖞 𩖟 𩖠 𩖡 𩖢 𩖣 𩖤 𩖥 𩖦 𩖧 𩖨 𩖩 𩖪 𩖫 𩖬 𩖭 𩖮 𩖯 𩖰 𩖱 𩖲 𩖳 𩖴 𩖵 𩖶 𩖷 𩖸 𩖹 𩖺 𩖻 𩖼 𩖽 𩖾 𩖿 𩗀 𩗁 𩗂 𩗃 𩗄 𩗅 𩗆 𩗇 𩗈 𩗉 𩗊 𩗋 𩗌 𩗍 𩗎 𩗏 𩗐 𩗑 𩗒 𩗓 𩗔 𩗕 𩗖 𩗗 𩗘 𩗙 𩗚 𩗛 𩗜 𩗝 𩗞 𩗟 𩗠 𩗡 𩗢 𩗣 𩗤 𩗥 𩗦 𩗧 𩗨 𩗩 𩗪 𩗫 𩗬 𩗭 𩗮 𩗯 𩗰 𩗱 𩗲 𩗳 𩗴 𩗵 𩗶 𩗷 𩗸 𩗹 𩗺 𩗻 𩗼 𩗽 𩗾 𩗿 𩘀 𩘁 𩘂 𩘃 𩘄 𩘅 𩘆 𩘇 𩘈 𩘉 𩘊 𩘋 𩘌 𩘍 𩘎 𩘏 𩘐 𩘑 𩘒 𩘓 𩘔 𩘕 𩘖 𩘗 𩘘 𩘙 𩘚 𩘛 𩘜 𩘝 𩘞 𩘟 𩘠 𩘡 𩘢 𩘣 𩘤 𩘥 𩘦 𩘧 𩘨 𩘩 𩘪 𩘫 𩘬 𩘭 𩘮 𩘯 𩘰 𩘱 𩘲 𩘳 𩘴 𩘵 𩘶 𩘷 𩘸 𩘹 𩘺 𩘻 𩘼 𩘽 𩘾 𩘿 𩙀 𩙁 𩙂 𩙃 𩙄 𩙅 𩙆 𩙇 𩙈 𩙉 𩙊 𩙋 𩙌 𩙍 𩙎 𩙏 𩙐 𩙑 𩙒 𩙓 𩙔 𩙕 𩙖 𩙗 𩙘 𩙙 𩙚 𩙛 𩙜 𩙝 𩙞 𩙟 𩙠 𩙡 𩙢 𩙣 𩙤 𩙥 𩙦 𩙧 𩙨 𩙩 𩙪 𩙫 𩙬 𩙭 𩙮 𩙯 𩙰 𩙱 𩙲 𩙳 𩙴 𩙵 𩙶 𩙷 𩙸 𩙹 𩙺 𩙻 𩙼 𩙽 𩙾 𩙿 𩚀 𩚁 𩚂 𩚃 𩚄 𩚅 𩚆 𩚇 𩚈 𩚉 𩚊 𩚋 𩚌 𩚍 𩚎 𩚏 𩚐 𩚑 𩚒 𩚓 𩚔 𩚕 𩚖 𩚗 𩚘 𩚙 𩚚 𩚛 𩚜 𩚝 𩚞 𩚟 𩚠 𩚡 𩚢 𩚣 𩚤 𩚥 𩚦 𩚧 𩚨 𩚩 𩚪 𩚫 𩚬 𩚭 𩚮 𩚯 𩚰 𩚱 𩚲 𩚳 𩚴 𩚵 𩚶 𩚷 𩚸 𩚹 𩚺 𩚻 𩚼 𩚽 𩚾 𩚿 𩛀 𩛁 𩛂 𩛃 𩛄 𩛅 𩛆 𩛇 𩛈 𩛉 𩛊 𩛋 𩛌 𩛍 𩛎 𩛏 𩛐 𩛑 𩛒 𩛓 𩛔 𩛕 𩛖 𩛗 𩛘 𩛙 𩛚 𩛛 𩛜 𩛝 𩛞 𩛟 𩛠 𩛡 𩛢 𩛣 𩛤 𩛥 𩛦 𩛧 𩛨 𩛩 𩛪 𩛫 𩛬 𩛭 𩛮 𩛯 𩛰 𩛱 𩛲 𩛳 𩛴 𩛵 𩛶 𩛷 𩛸 𩛹 𩛺 𩛻 𩛼 𩛽 𩛾 𩛿 𩜀 𩜁 𩜂 𩜃 𩜄 𩜅 𩜆 𩜇 𩜈 𩜉 𩜊 𩜋 𩜌 𩜍 𩜎 𩜏 𩜐 𩜑 𩜒 𩜓 𩜔 𩜕 𩜖 𩜗 𩜘 𩜙 𩜚 𩜛 𩜜 𩜝 𩜞 𩜟 𩜠 𩜡 𩜢 𩜣 𩜤 𩜥 𩜦 𩜧 𩜨 𩜩 𩜪 𩜫 𩜬 𩜭 𩜮 𩜯 𩜰 𩜱 𩜲 𩜳 𩜴 𩜵 𩜶 𩜷 𩜸 𩜹 𩜺 𩜻 𩜼 𩜽 𩜾 𩜿 𩝀 𩝁 𩝂 𩝃 𩝄 𩝅 𩝆 𩝇 𩝈 𩝉 𩝊 𩝋 𩝌 𩝍 𩝎 𩝏 𩝐 𩝑 𩝒 𩝓 𩝔 𩝕 𩝖 𩝗 𩝘 𩝙 𩝚 𩝛 𩝜 𩝝 𩝞 𩝟 𩝠 𩝡 𩝢 𩝣 𩝤 𩝥 𩝦 𩝧 𩝨 𩝩 𩝪 𩝫 𩝬 𩝭 𩝮 𩝯 𩝰 𩝱 𩝲 𩝳 𩝴 𩝵 𩝶 𩝷 𩝸 𩝹 𩝺 𩝻 𩝼 𩝽 𩝾 𩝿 𩞀 𩞁 𩞂 𩞃 𩞄 𩞅 𩞆 𩞇 𩞈 𩞉 𩞊 𩞋 𩞌 𩞍 𩞎 𩞏 𩞐 𩞑 𩞒 𩞓 𩞔 𩞕 𩞖 𩞗 𩞘 𩞙 𩞚 𩞛 𩞜 𩞝 𩞞 𩞟 𩞠 𩞡 𩞢 𩞣 𩞤 𩞥 𩞦 𩞧 𩞨 𩞩 𩞪 𩞫 𩞬 𩞭 𩞮 𩞯 𩞰 𩞱 𩞲 𩞳 𩞴 𩞵 𩞶 𩞷 𩞸 𩞹 𩞺 𩞻 𩞼 𩞽 𩞾 𩞿 𩟀 𩟁 𩟂 𩟃 𩟄 𩟅 𩟆 𩟇 𩟈 𩟉 𩟊 𩟋 𩟌 𩟍 𩟎 𩟏 𩟐 𩟑 𩟒 𩟓 𩟔 𩟕 𩟖 𩟗 𩟘 𩟙 𩟚 𩟛 𩟜 𩟝 𩟞 𩟟 𩟠 𩟡 𩟢 𩟣 𩟤 𩟥 𩟦 𩟧 𩟨 𩟩 𩟪 𩟫 𩟬 𩟭 𩟮 𩟯 𩟰 𩟱 𩟲 𩟳 𩟴 𩟵 𩟶 𩟷 𩟸 𩟹 𩟺 𩟻 𩟼 𩟽 𩟾 𩟿 𩠀 𩠁 𩠂 𩠃 𩠄 𩠅 𩠆 𩠇 𩠈 𩠉 𩠊 𩠋 𩠌 𩠍 𩠎 𩠏 𩠐 𩠑 𩠒 𩠓 𩠔 𩠕 𩠖 𩠗 𩠘 𩠙 𩠚 𩠛 𩠜 𩠝 𩠞 𩠟 𩠠 𩠡 𩠢 𩠣 𩠤 𩠥 𩠦 𩠧 𩠨 𩠩 𩠪 𩠫 𩠬 𩠭 𩠮 𩠯 𩠰 𩠱 𩠲 𩠳 𩠴 𩠵 𩠶 𩠷 𩠸 𩠹 𩠺 𩠻 𩠼 𩠽 𩠾 𩠿 𩡀 𩡁 𩡂 𩡃 𩡄 𩡅 𩡆 𩡇 𩡈 𩡉 𩡊 𩡋 𩡌 𩡍 𩡎 𩡏 𩡐 𩡑 𩡒 𩡓 𩡔 𩡕 𩡖 𩡗 𩡘 𩡙 𩡚 𩡛 𩡜 𩡝 𩡞 𩡟 𩡠 𩡡 𩡢 𩡣 𩡤 𩡥 𩡦 𩡧 𩡨 𩡩 𩡪 𩡫 𩡬 𩡭 𩡮 𩡯 𩡰 𩡱 𩡲 𩡳 𩡴 𩡵 𩡶 𩡷 𩡸 𩡹 𩡺 𩡻 𩡼 𩡽 𩡾 𩡿 𩢀 𩢁 𩢂 𩢃 𩢄 𩢅 𩢆 𩢇 𩢈 𩢉 𩢊 𩢋 𩢌 𩢍 𩢎 𩢏 𩢐 𩢑 𩢒 𩢓 𩢔 𩢕 𩢖 𩢗 𩢘 𩢙 𩢚 𩢛 𩢜 𩢝 𩢞 𩢟 𩢠 𩢡 𩢢 𩢣 𩢤 𩢥 𩢦 𩢧 𩢨 𩢩 𩢪 𩢫 𩢬 𩢭 𩢮 𩢯 𩢰 𩢱 𩢲 𩢳 𩢴 𩢵 𩢶 𩢷 𩢸 𩢹 𩢺 𩢻 𩢼 𩢽 𩢾 𩢿 𩣀 𩣁 𩣂 𩣃 𩣄 𩣅 𩣆 𩣇 𩣈 𩣉 𩣊 𩣋 𩣌 𩣍 𩣎 𩣏 𩣐 𩣑 𩣒 𩣓 𩣔 𩣕 𩣖 𩣗 𩣘 𩣙 𩣚 𩣛 𩣜 𩣝 𩣞 𩣟 𩣠 𩣡 𩣢 𩣣 𩣤 𩣥 𩣦 𩣧 𩣨 𩣩 𩣪 𩣫 𩣬 𩣭 𩣮 𩣯 𩣰 𩣱 𩣲 𩣳 𩣴 𩣵 𩣶 𩣷 𩣸 𩣹 𩣺 𩣻 𩣼 𩣽 𩣾 𩣿 𩤀 𩤁 𩤂 𩤃 𩤄 𩤅 𩤆 𩤇 𩤈 𩤉 𩤊 𩤋 𩤌 𩤍 𩤎 𩤏 𩤐 𩤑 𩤒 𩤓 𩤔 𩤕 𩤖 𩤗 𩤘 𩤙 𩤚 𩤛 𩤜 𩤝 𩤞 𩤟 𩤠 𩤡 𩤢 𩤣 𩤤 𩤥 𩤦 𩤧 𩤨 𩤩 𩤪 𩤫 𩤬 𩤭 𩤮 𩤯 𩤰 𩤱 𩤲 𩤳 𩤴 𩤵 𩤶 𩤷 𩤸 𩤹 𩤺 𩤻 𩤼 𩤽 𩤾 𩤿 𩥀 𩥁 𩥂 𩥃 𩥄 𩥅 𩥆 𩥇 𩥈 𩥉 𩥊 𩥋 𩥌 𩥍 𩥎 𩥏 𩥐 𩥑 𩥒 𩥓 𩥔 𩥕 𩥖 𩥗 𩥘 𩥙 𩥚 𩥛 𩥜 𩥝 𩥞 𩥟 𩥠 𩥡 𩥢 𩥣 𩥤 𩥥 𩥦 𩥧 𩥨 𩥩 𩥪 𩥫 𩥬 𩥭 𩥮 𩥯 𩥰 𩥱 𩥲 𩥳 𩥴 𩥵 𩥶 𩥷 𩥸 𩥹 𩥺 𩥻 𩥼 𩥽 𩥾 𩥿 𩦀 𩦁 𩦂 𩦃 𩦄 𩦅 𩦆 𩦇 𩦈 𩦉 𩦊 𩦋 𩦌 𩦍 𩦎 𩦏 𩦐 𩦑 𩦒 𩦓 𩦔 𩦕 𩦖 𩦗 𩦘 𩦙 𩦚 𩦛 𩦜 𩦝 𩦞 𩦟 𩦠 𩦡 𩦢 𩦣 𩦤 𩦥 𩦦 𩦧 𩦨 𩦩 𩦪 𩦫 𩦬 𩦭 𩦮 𩦯 𩦰 𩦱 𩦲 𩦳 𩦴 𩦵 𩦶 𩦷 𩦸 𩦹 𩦺 𩦻 𩦼 𩦽 𩦾 𩦿 𩧀 𩧁 𩧂 𩧃 𩧄 𩧅 𩧆 𩧇 𩧈 𩧉 𩧊 𩧋 𩧌 𩧍 𩧎 𩧏 𩧐 𩧑 𩧒 𩧓 𩧔 𩧕 𩧖 𩧗 𩧘 𩧙 𩧚 𩧛 𩧜 𩧝 𩧞 𩧟 𩧠 𩧡 𩧢 𩧣 𩧤 𩧥 𩧦 𩧧 𩧨 𩧩 𩧪 𩧫 𩧬 𩧭 𩧮 𩧯 𩧰 𩧱 𩧲 𩧳 𩧴 𩧵 𩧶 𩧷 𩧸 𩧹 𩧺 𩧻 𩧼 𩧽 𩧾 𩧿 𩨀 𩨁 𩨂 𩨃 𩨄 𩨅 𩨆 𩨇 𩨈 𩨉 𩨊 𩨋 𩨌 𩨍 𩨎 𩨏 𩨐 𩨑 𩨒 𩨓 𩨔 𩨕 𩨖 𩨗 𩨘 𩨙 𩨚 𩨛 𩨜 𩨝 𩨞 𩨟 𩨠 𩨡 𩨢 𩨣 𩨤 𩨥 𩨦 𩨧 𩨨 𩨩 𩨪 𩨫 𩨬 𩨭 𩨮 𩨯 𩨰 𩨱 𩨲 𩨳 𩨴 𩨵 𩨶 𩨷 𩨸 𩨹 𩨺 𩨻 𩨼 𩨽 𩨾 𩨿 𩩀 𩩁 𩩂 𩩃 𩩄 𩩅 𩩆 𩩇 𩩈 𩩉 𩩊 𩩋 𩩌 𩩍 𩩎 𩩏 𩩐 𩩑 𩩒 𩩓 𩩔 𩩕 𩩖 𩩗 𩩘 𩩙 𩩚 𩩛 𩩜 𩩝 𩩞 𩩟 𩩠 𩩡 𩩢 𩩣 𩩤 𩩥 𩩦 𩩧 𩩨 𩩩 𩩪 𩩫 𩩬 𩩭 𩩮 𩩯 𩩰 𩩱 𩩲 𩩳 𩩴 𩩵 𩩶 𩩷 𩩸 𩩹 𩩺 𩩻 𩩼 𩩽 𩩾 𩩿 𩪀 𩪁 𩪂 𩪃 𩪄 𩪅 𩪆 𩪇 𩪈 𩪉 𩪊 𩪋 𩪌 𩪍 𩪎 𩪏 𩪐 𩪑 𩪒 𩪓 𩪔 𩪕 𩪖 𩪗 𩪘 𩪙 𩪚 𩪛 𩪜 𩪝 𩪞 𩪟 𩪠 𩪡 𩪢 𩪣 𩪤 𩪥 𩪦 𩪧 𩪨 𩪩 𩪪 𩪫 𩪬 𩪭 𩪮 𩪯 𩪰 𩪱 𩪲 𩪳 𩪴 𩪵 𩪶 𩪷 𩪸 𩪹 𩪺 𩪻 𩪼 𩪽 𩪾 𩪿 𩫀 𩫁 𩫂 𩫃 𩫄 𩫅 𩫆 𩫇 𩫈 𩫉 𩫊 𩫋 𩫌 𩫍 𩫎 𩫏 𩫐 𩫑 𩫒 𩫓 𩫔 𩫕 𩫖 𩫗 𩫘 𩫙 𩫚 𩫛 𩫜 𩫝 𩫞 𩫟 𩫠 𩫡 𩫢 𩫣 𩫤 𩫥 𩫦 𩫧 𩫨 𩫩 𩫪 𩫫 𩫬 𩫭 𩫮 𩫯 𩫰 𩫱 𩫲 𩫳 𩫴 𩫵 𩫶 𩫷 𩫸 𩫹 𩫺 𩫻 𩫼 𩫽 𩫾 𩫿 𩬀 𩬁 𩬂 𩬃 𩬄 𩬅 𩬆 𩬇 𩬈 𩬉 𩬊 𩬋 𩬌 𩬍 𩬎 𩬏 𩬐 𩬑 𩬒 𩬓 𩬔 𩬕 𩬖 𩬗 𩬘 𩬙 𩬚 𩬛 𩬜 𩬝 𩬞 𩬟 𩬠 𩬡 𩬢 𩬣 𩬤

Three signify worship of various kinds, viz., 祗 禮 禱

Three signify omens or prognostics from the gods, viz., 禎 禱 禱

Five relate to the ancestral tablet and to acts connected with it, viz., 祔 社 祧 祧 祧

Six relate to the altar, or to the wood or flesh for sacrifices to the gods, viz., 柴 稷 稷 稷 稷 稷

Besides these are 祖 ancestors and 祕 divine, mysterious, with 祛 and 禱, meaning to drive away noxious influences. Of the remaining twenty-six characters ten are names of persons or places which have no special significance of any kind. The other sixteen are as follows: 票 a warrant to arrest, 禁 to prohibit, 禦 to oppose, to hinder, 祓 to examine closely, 禳 to influence in a wonderful way, 戒 name of certain music to keep guests from drinking too much, 祥 a good appearance, 睦 to see, 禩 devoted attention to an object, 蹢 unable to walk, 祗 to breathe, 褱 a girdle, 禕 excellent, admirable, 禡 troubled in mind, 視 to gaze for a long time, 禠 to involve in ruin.

Thus we see that of the one hundred and thirty-nine significant characters under this radical, one hundred and twenty-three have a clear connection with the gods. We have the names of various divinities, including ancestors (who are regarded as deified); the leading word being *Shén* 神. We have sacrifices in all forms; the leading word being *Che* 祭. We have blessings conferred by the gods; the leading word being *Fu* 福. We have calamities also; the leading word being *Hwo* 禍. We have prayers to the gods; the leading word being *Ch'i* 祈. We have worship; the leading word being *Li* 禮. Of the sixteen characters in which no special connection with the gods appears, only three are in use at present; the others being very rare characters. (Giles only thought it worth while to put three of them in his large dictionary). The three in use are *chin* 禁, to prohibit; *piao* 票, a warrant; and *yü* 禦, to hinder. The first two involve the exercise of official authority, in which it is easy to trace an association with divine prerogative, and the last has sacrifice as one of its meanings. In fine, this radical is the religious radical of the Chinese language. It is almost exclusively devoted to the gods* and the things pertaining to them. Beyond question this was the classification made by those who invented Chinese characters. In vain will another religious radical be sought in *T'ien* 天 or *Ti* 帝 or *Chū* 主 or in any of the words which are sometimes

* I say emphatically *gods*, for the names of *demons* and *souls* are not associated with this radical. Of the twelve words under this radical (given above) which mean invisible beings, ten are defined by Kang Hi with the use of the word *Shén*, one is synonymous with *T'ien* 天, heaven, and the other (禱) is merely an incorrect writing of 禱. That something more is meant in all these cases than merely *spirits*, is shown by the fact that not all spirits are included. Demons and souls are excluded, being ranged under the radical 鬼.

used as the appellatives of God. Of all the characters under this radical, *Shén* 神 is the leading and most important one. It has the closest and most essential relation to the radical. This is expressly testified to by the standard Chinese dictionary of Kang Hi when it defines the radical as meaning "the things of the *Shén*;" and in giving this definition he quotes from the *Shuo Wen* (說文), the oldest dictionary in China. Here then we have the important fact that the inventors of Chinese characters classified the word *Shén* with the specific names of worshipped beings (*Shén* 神 being the generic), with sacrifices, prayers, worship, blessings, calamities, omens, etc. This fact is entirely conclusive as to the general meaning which they attached to the word; these things are not associated with the soul of nature, nor with the souls of men, but with the gods. Seeing then that those who originally formed the Chinese characters regarded the word *Shén* as meaning the gods, we are fully entitled to assume that this was the primary meaning. This takes us back beyond all books and all authentic history into the remotest antiquity. In the nature of things no usage in Chinese books, however ancient, can invalidate this testimony. This *etymological* argument is of itself quite sufficient to prove that "god" is the *primary* sense of 神*. There are, however, other considerations that clearly point in the same direction.

2. NATURAL ORDER IMPLIES THE PRIORITY OF THE PERSONAL SENSE OVER THE IMPERSONAL AND PANTHEISTIC SENSE.

Pantheism is not the primitive belief of man. Mankind are first monotheists or polytheists, and then pantheists. The belief in personal gods ruling over nature and controlling the affairs of men, if not innate, is certainly exceedingly natural. Men have been found without letters, without clothes, without organized government, without houses, but where have they been found without gods? It requires no great advancement in thought, in knowledge, or in

* Rev. John Chalmers in his book on the "Question of Terms, etc.," admits in effect that etymologically the word 神 *Shén* contains in it the idea of divinity. He, however, passes over the fact by simply remarking, "If any part of the etymological contents of a word is entirely lost, it is to all intents and purposes the same as if it had never been there." The assumption which this remark makes needs proof. What evidence is there that *Shén* has "entirely lost" the idea of divinity which is implied in its etymology? Have the Chinese given over sacrificing to their *Shén*? Have they ceased praying to them, or worshipping them, or attributing happiness or misery to them? Do modern Chinese dictionaries give any intimation that this word has lost its etymological sense? On what authority does Dr. Chalmers intimate that this word has lost its etymological sense? Still further, if *Shén* had lost its etymological sense, it would not be all the same as if it had never had it. It would still prove what was its *primary* sense and create a strong presumption that it would be found to have this sense in the classical and other ancient books.

civilization to attain the idea that there are gods. It is different, however, with the metaphysical speculations which are the basis of ideal pantheism. In order to reach this pantheistic idea a process of reasoning is necessary, which requires some degree of mental cultivation and advancement in knowledge; and to elaborate it into a metaphysical theory of cosmogony as was done by the sages of China, necessitates not a few subtle and involved processes of thought. In a word, pantheism as a philosophical system is the result of long and deep thinking over the dark problems of universal being, while the recognition of personal gods is the direct intuition of a moral instinct. Dorman in his "Origin of Primitive Superstitions," says: "The principles that control all religious thought among primitive peoples will work themselves out in polytheism among those peoples of a lower stage of culture, or in pantheism among those of higher culture." Christleib in his "Conflict of Christianity with Paganism," says: "Pantheism and polytheism are but a higher and a lower form of one and the same view of the world. The former is the refined, the latter the vulgar form of deifying nature. The former seeks after unity amid the individual phenomena, the latter stops short at and personifies them." The personal idea is naturally and necessarily the primitive one, the pantheistic idea is the secondary one. No nation or people ever conceived the pantheistic idea directly, and subsequently arrived at the personal idea by a deduction. Hence on the ground of natural order, we are fully entitled to assume, *a priori*, that the personal sense was the primary one.

3. USAGE SHOWS THAT THE APPLICATION OF 神 SHÊN TO THE SOULS OF LIVING MEN IS MODERN AS COMPARED WITH THE SENSE OF DIVINITY.

It is not thus applied in the text of the Four Books or Five Classics, including the E King, which is probably the oldest Chinese book extant.* It may be in the commentaries written by later hands, but not in the text. It is not found in the Bamboo Annals, which, if not as old as the E King, are certainly very ancient. It is not found in the *Shan-hai-ching* (山海經), which is held to be at least as old as the Chow dynasty. It does not occur in the text of the Chou-li 周禮, generally supposed to have been the work of Chou Kung, before the time of Confucius. This use of the word is

* In all these classics, *Shên* is used by far the larger number of times of invisible personal beings, including of course the manes of the dead, who are, as we have seen, regarded (each by his own posterity) as gods. It is also sometimes used pantheistically of the soul of nature, and, in a few cases, in analyzing the human soul. *Shên* is spoken of as constituting a part of it, but it is never, I think, used for the spiritual part of a living man.

manifestly more modern. It is a natural outgrowth of pantheistic speculations and is found most frequently in highly pantheistic writers. It is much used by medical men in their philosophy of diseases and their cure. It is also very frequent among Taoist writers. Dr. Chalmers gives some 260 instances of *Shên* applied to the soul, but *there is not a single one from the Chinese classics*. They are from modern miscellaneous literature, chiefly Taoistic. When he comes to give examples of *Shên* meaning invisible beings, he has classical quotations not a few. From his *order*, he would have us believe that soul or the human spirit is the primitive sense. But the dates of his citations show the fallacy of the order he has adopted. On the other hand, we find *Shên* in the sense of divinity, or invisible beings, used in all the classics, as well as in all other ancient books. In the E King proper, exclusive of Confucian comments, *Shên* occurs five times. Three times it is connected with *Kuei* 鬼, and in each case it is clear that invisible beings are referred to; in two of these cases the two words are connected with *Jen* (人), men, making the three-fold classification of men, demons, and gods; in the other case they are represented as sending calamities and blessings. In the other two instances, it is connected with *Tao* 道, meaning divine doctrines, or divine reason. In the explanations by Confucius, *Shên* is used several times as an adjective meaning divine, but most frequently pantheistically of the soul, or mind of nature. In the Bamboo Annals it occurs nine times; three times as an adjective, meaning divine, and six times meaning invisible beings. In the text proper of the *Shan-hai-ching* 山海經, *Shên* occurs seventy-seven times; sometimes as an adjective meaning divine, but in the great majority of cases meaning worshipped beings. In the *Chou-li* 周禮, the word occurs twenty-four times, all referring to invisible beings, except three or four, which are adjectives.

Even if one or two instances of the application of *Shên* to the soul of a living man should be found in ancient books, it would only prove that the natural deduction from pantheism had early been made in theory, while it would still remain that the common and frequent use of it is post classical. This peculiar use of the word *Shên* will come up for special consideration by and by; for the present our only point is to show that it is a *modern*, and not *ancient* sense, and being modern, it is of necessity not primary, but secondary.

These considerations fully warrant the conclusion that *Shên* meant god before it meant anything else, and that the other two senses in which it is used, are derivative.

(To be continued.)

Central China Presbyterian Conference.

BY REV. J. A. SILSBY.



At a meeting held in Shanghai in the fall of 1899, the Southern Presbyterian Mission (U. S. A.) decided to overture its sister Presbyterian missions throughout China to assemble in convention at Shanghai in connection with the General Missionary Conference which had been planned for April, 1901. It was desired to meet and discuss subjects of mutual interest, with a view to closer union and more effective co-operation. The postponement of the General Missionary Conference prevented the holding of a Presbyterian Convention at the time planned for, but after considerable correspondence and consultation by such representatives of different Presbyterian missions as were enabled to meet together, it was decided to hold first a Conference of the Central China Presbyterian Missionaries together with such representatives of other missions as might be able to attend, and thus prepare the way for a larger and more general convention later on.

The Conference met on the 2nd of October, 1901, and held some very pleasant and profitable meetings, beginning Wednesday morning and ending Friday noon, October 4th. There were in attendance representatives from ten different missions of five Presbyterian societies, viz. :—

English Presbyterian, of Amoy Mission	...	...	...	...	1
United Free Church of Scotland, Manchuria Mission	...	...	...	...	1
Canadian Presbyterian Mission	...	...	...	...	1
American Presbyterian Church, South—					
Mid-China Mission	...	...	...	...	17
North-Kiangsu Mission	...	...	...	...	1
American Presbyterian Church, North—					
Central China Mission	24
West Shantung "	4
East " "	1
Peking Mission...	2
Hunan " "	2

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Of those present, thirty were ordained missionaries, two were physicians, and twenty-two ladies.

Rev. J. M. W. Farnham, D.D., the oldest Presbyterian missionary in Central China, presided at the opening of the Conference, and after prayer and song and reading of Scripture, Rev. J. C. Gibson, D.D., preached a very able and helpful sermon, taking as his text a part of Ephesians iv. 12-16. The spirit of Christian love, and the broad,

Catholic view of our work as missionaries of Christ which permeated this excellent discourse, was also manifest throughout the Conference.

After the sermon, Dr. Farnham made a brief and appropriate address, and the Conference organized by electing Rev. J. C. Gibson, D.D., of Amoy, and Rev. H. C. DuBose, D.D., of Soochow, chairmen; and Revs. J. A. Silsby and W. H. Hudson, secretaries.

Four general subjects were on the program for consideration, viz., Presbyterian Union, A Union Theological Seminary, Presbyterian Literature, and Extension of the Church. These subjects were presented in carefully prepared papers, and able addresses, and were followed by general discussion. Committees were appointed to consider each subject and to report. The limits of this article prevent any detailed account of the papers and addresses, but a report of the resolutions passed by the Conference will not fail to interest the general reader, as well as those who are more immediately concerned.

PRESBYTERIAN UNION.—A committee appointed to consider this subject brought in the following report, which was unanimously adopted:—

Your committee recommend the adoption of the following Resolutions:—

1. This Conference earnestly desires the unity of the Christian church in China, and cordially welcomes all opportunities of co-operation with all sections of the church; the Conference resolves, therefore, to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

2. The Conference also recommends the appointment of a committee to prepare a plan of union, organic or federal as may be found practicable, and submit the same to the church courts (native or foreign) concerned.

We accordingly request the Presbyterian missions concerned to appoint delegates to act as members of this committee as follows, viz.:—

American Presbyterian Church, North*	...	...	...	5.
" " " South...	...	...	...	2
English " "	...	...	...	3
United Free Church of Scotland	...	...	...	1
Irish Presbyterian Church	...	...	...	1
Canadian " "	...	...	...	1
American Dutch Reformed Church	...	...	...	1
Presbyterians of the China Inland Mission	...	...	...	1

* The Peking Mission	...	...	...	...	...	1
" East Shantung Mission	...	...	...	...	...	1
" West " "	...	...	...	...	...	1
" Central China and Hunan Missions	...	...	...	...	...	1
" Canton and Hainan Missions	...	...	...	...	...	1

and one each from such other bodies as may be willing to take part in this union.

We request that the Rev. J. C. Garritt (Hangchow) act as secretary of the committee.

We further recommend that all Presbyterian churches to be formed in future be organized as Chinese churches, independent of the home church courts, and inasmuch as some of the churches already organized are in organic connection with the home churches, we recommend that their representatives bring the method of union that may be proposed by the committee before the supreme courts concerned for their sanction.

Rev. J. C. Gibson, D.D., English Presbyterian Mission.

„ GEO. DOUGLAS, United Free Church of Scotland.

„ D. MACGILLIVRAY, Canadian Presbyterian Church.

„ H. C. DuBOSE, D.D., Mid-Ch. Mis. Presby. Church (U. S. A., South).

„ J. E. BEAR, North Kiangsu Mission „ „ „

„ C. A. KILLIE, Peking Mission „ „ „ (North).

„ JOHN MURRAY, West Shantung Mission „ „ „

„ L. J. DAVIES, East „ „ „ „ „

„ J. E. SHOEMAKER, Central China „ „ „ „ „

UNION THEOLOGICAL SEMINARY.—The following resolutions were unanimously adopted:—

1. That we recommend the establishment of a Union Theological Seminary in Central China, preferably at Nanking or Chinkiang. This Seminary is not intended to take the place of existing institutions or to forestall the establishment of such others as may be needed in other parts of China.

2. That the instruction in this school be in the Mandarin language.

3. That, to begin with, two experienced and well qualified missionaries be set apart for this work, one from the mission of the American Presbyterian Church, North, and the other from that of the American Presbyterian Church, South. We also suggest there shall be a native college graduate to teach the sciences to those deficient in these branches.

4. That a committee be appointed by their respective missions, consisting of two members from the Central China Mission (North) and one each from the Mid-China and North Kiangsu Missions (South), who shall secure the approbation of the Board in New York and the Executive Committee in Nashville and take all further necessary steps for commencing the school, if practicable, in the autumn of 1902.

5. That Revs. J. C. Garritt and Geo. Hudson be appointed a provisional committee to bring the subject before the three missions above mentioned and also to correspond with all the Presbyterian missions in China, inviting them, if considered by them practicable, to co-operate in the establishment of this school.

J. C. GARRITT.

H. C. DuBOSE.

C. F. JOHNSON.

It was also unanimously resolved,

That we appoint a committee of three, namely, Rev. J. C. Gibson, D.D., Rev. G. Douglas, and Rev. P. F. Price to correspond with those engaged in theological instruction in China with a view to arranging a common curriculum and establishing a joint Board of examination in theological subjects and instruct them to report to the committee to be appointed to prepare a plan of union.

PRESBYTERIAN LITERATURE.—After quite a little discussion, the following resolutions were passed :—

1. That this Conference take steps to establish a weekly religious newspaper in Mandarin and simple Wên-li and that the editorial staff be Presbyterian.

2. That inasmuch as the enterprise will require the whole time of one man, this Conference designates Rev. S. I. Woodbridge of Chinkiang, as Editor-in-chief, and requests his Mission to set him apart for this work.

2. That we appoint the following as an Executive Committee, in conjunction with the Editor-in-chief, to organize, provide for and direct the enterprise, viz., Rev. D. MacGillivray of Shanghai, Rev. G. F. Fitch, of Shanghai; Rev. J. W. Paxton, of Soochow; Rev. J. N. Blain, of Kaching; and Mr. C. W. Douglass, of Shanghai. This committee shall have power to fill vacancies from the Presbyterian body.

Another resolution was passed, which is as follows :—

Whereas the Presbyterian church in Canada, represented in this Conference, in view of the great need of Christian literature in the new China and the advantages of association with other workers has cordially agreed to support one of its missionaries to engage in literary work, this Conference approves of this principle of such appointment and would welcome similar action by any or all of the churches we represent.

EXTENSION OF THE CHURCH.—The following was unanimously adopted :—

Your committee recommends the Conference to issue a printed statement to the various Presbyterian missions working in China, on the subject of Church Extension on Presbyterian lines, and that the statement shall be as follows :—

I. Whereas the Presbyterian bodies at present at work in China are located for the most part along the coast line, and, whereas, there are in the middle and western provinces vast areas unoccupied by any Protestant mission, we recommend that a Committee of Church Extension, consisting of one representative from each Presbyterian body at present on the field, be formed—

1. To collect and diffuse information as to those places where reasonable openings seem to exist.

2. To approach home churches with a view to pressing the claims of these fields, especially upon churches, such as the Church of Scotland, the United Presbyterian Church of America, and the Presbyterian Churches of Australia and New Zealand, which are at present most inadequately represented in China, or not represented at all.
 3. To act as an Advisory Committee to the bodies represented in this union, and to any others that may so desire, helping them to decide on locations for opening new work in these unoccupied regions.
- II. In view of the fact that China is at the present time entering upon a new epoch in her history and one that offers unprecedented opportunities for the spread of the kingdom of God, we recommend all Presbyterian missions represented in China to urge their churches to send a largely increased number of ordained missionaries and to enjoin upon individual missionaries the duty of laying before college and theological students in the home lands the privilege of consecrating themselves to the work of preaching the gospel in this empire.
- III. We further recommend that until the Extension Committee above provided for be formed, Dr. DuBose act as secretary of this committee.

H. C. DuBOSE,
CHARLES LEAMAN.
GEORGE DOUGLAS.
E. C. LOBENSTINE

Those who took part in the discussions of the Conference seemed in every instance to desire something higher and broader than any denominational aggrandizement. The desire for Presbyterian unity was strong, but the desire for a wider union was stronger; and so, in the establishment of a theological seminary and a weekly religious paper, there was no wish to exalt Presbyterianism as opposed to other forms of religious organization. There seemed to be a general desire that everything of a mere sectarian character should be avoided, and although some were disposed to insist that the management of Presbyterian institutions should be safeguarded by keeping them under Presbyterian control, yet all agreed that they should be conducted in a broad and Catholic spirit, that all denominational, sectional, and national differences should be kept out of sight, and that all our efforts should be for the good of the whole church of Christ; that all may "attain unto the unity of the faith," and that all, "speaking truth in love, may grow up in all things unto Him which is the head, even Christ."

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Organization of the Presbyterian Church at Amoy.

BY REV. WM. MCGREGOR.

MISSION work at Amoy was begun by the A. B. C. F. M. in 1842, and, as most of the early missionaries belonged to the Reformed Church of North America, Amoy became the field of that Church, when it undertook to carry on mission work directly under its own care.

At a later date, missionaries of the Presbyterian Church of England also began to work from Amoy as a centre. From the first the missionaries of these two missions were very much associated and their work closely related. Each mission opened preaching stations specially under their own care, but in the work of preaching interchanges were frequent.

By and bye Chinese were at these stations received into the church by baptism, and, as the numbers increased, elders and deacons were elected and ordained to office. What was a preaching station thus grew into a congregation, with native office bearers, while the foreign missionaries naturally and of necessity, on occasion of their visits, examined candidates for baptism, dispensed ordinances, and presided at meetings of session.

In 1863, two congregations felt themselves strong enough to support native pastors and chose two men whom they wished to have ordained over them. The missionaries of the Reformed and English Presbyterian Churches, along with a representative elder from each organised congregation, then constituted themselves into a Presbytery (not of the Reformed Church or of the English Presbyterian Church), but of an independent Chinese Presbyterian Church and proceeded to ordain to the ministry the two men that had been chosen by the congregations.

In the constitution, which was then drawn up, it was specified that ordained missionaries of the Reformed and English Presbyterian Churches should have the same standing in the Presbytery as native ministers of congregations.

Since then the church has grown, and a Synod has been formed under the same constitution. But, as medical missionaries had in the interval appeared on the scene, a clause was added, giving to all missionaries of the Reformed and English Presbyterian Churches who had at home been ordained to the eldership, seats in the church courts with full power of speaking and voting.

From this brief sketch, all will see that, with regard to the Amoy church, there are two things that require a little consideration :—

1. The relation of the two missions to each other, and
2. The relation of the individual missionaries to the native church and to the home churches.

I.

As regards the relations of the two missions, they are very simple. Certain portions of the field are occupied by each mission, so that work of the one mission may not overlap that of the other. In its own section of the field each mission opens stations, gathers congregations, and carries on its work as a mission agency, quite independently of the other. When a congregation reaches the stage of wishing to be organised, it applies to the presbytery, which appoints a committee to visit the place, make inquiry, and report. When the presbytery has sanctioned the organisation of a congregation, its ecclesiastical status is altered, but it continues to be under the care of the mission, by whose labours it was originally gathered. As such a congregation, step by step proceeds to support its own minister and school teacher and to provide for its other expenses, this care comes to be less and less needed, but it still exists.

Ecclesiastically all congregations of the church are of course related to the missionaries of both missions, *e.g.*, a missionary of the English Presbyterian Church may be a member of a commission sent by the Presbytery or Synod to visit a congregation which is under the care of the Reformed Church and *vice versa*. In fact the usage in such cases is to mix the members of the two missions as much as possible.

II.

When we come to consider the relation of the individual missionaries to the home churches and to the church in China the question is a little more complicated.

1. In the first place: that the missionaries have a very *real* relation to the home churches no one will dispute. They are the agents of these churches. They are sent out and supported by them that they may be in a constitutional manner controlled by them, they must be *ecclesiastically* under their authority. Supposing some suspicion regarding the orthodoxy or morality of a missionary should arise, before what court is he to be tried? To be tried by the courts of the native church would be satisfactory neither to him nor to the church by which he is supported. Manifestly he must be *ecclesiastically* subject to the church by which he is sent out.

2. Is he then also to be subject to the discipline of the native church? That a man should be at the same time subject to the discipline of two churches is an impossible position. He might do something which would cause him to be disciplined by the one

church while the other church quite approved of his conduct. In Japan a native minister was deposed from the ministry by the native church courts for publishing some of the truth about Japanese family life. A foreign missionary ecclesiastically subject to the native church, might share a similar fate while his fellow-missionaries and the home church had no fault to find with him. That a missionary should be subject to the discipline of two churches, we may therefore set aside as an unworkable relation.

3. What is the position of the missionary in the native church? The view acted on at Amoy is that, in every respect he has the full status of an ordained minister of the church. This seems to us his true position. From the first his work has been that of a minister of Christ to the church. He has preached the gospel, he has dispensed the sacraments, he has organised the church. Now that it has been organised, is he not to share in its rule? The rule of the church is as much a spiritual matter as the preaching of the gospel or the dispensation of ordinances. That it is a matter in which the knowledge and experience of the foreign missionary are very much needed, goes without saying. In accordance with this view, the missionary at Amoy has a seat, with the full right of speaking and voting in presbytery or synod, and may be moderator of the court, or convener of a committee—may, in short, hold any office for which he is suitable. He also has a seat in the session of any congregation he may visit, and, if the congregation has no native minister, he presides at the meetings of session just as he used to do in the days when native pastors had no existence.

4. Some may object, that to share in the rule of a church without being subject to its discipline, is un-presbyterian. Is it then un-presbyterian? In what respect is it so? That in the Presbyterian Churches of Europe or America we do not meet with ministers occupying such a position, is beside the point. The circumstances under which such a position becomes necessary do not exist in these settled churches of the West. In China they do exist. We have missionaries on the field who bear a very real relation to the home church and to the Chinese church, and we simply accept the facts of the case and act on them. This we hold to be the scriptural method of action. Does any one suppose that Paul and Barnabas and Timothy and Titus were subject to the discipline of the churches they founded? Does any one deny that they exercised rule in them? Yet I believe Paul and Barnabas and Timothy and Titus were as good Presbyterians as any of those who scent heresy in such a double relation.

To a Chinaman any departure from the usages and methods of his immediate ancestors, is rank heresy. We have to guard against letting ourselves be controlled by this spirit.

III.

There are one or two points regarding the Amoy church which I may just mention without discussing them.

1. I have already stated that this church is a Chinese church and not a branch of any church in Europe or America.

2. Instead of attempting to introduce into the church the Westminster or Belgic confession, a confession of eight short sections was drawn up by a committee partly native and partly foreign. This confession was, clause by clause, carefully discussed and modified in the supreme court, then referred to the sessions of the church and again brought before the supreme court. It was reconsidered clause by clause and finally adopted as the confession of faith of the church.

3. We ordain to the ministry only men called by a congregation. This is not a law of the church, but it is a usage we have hitherto followed.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Society of China.

MEETING OF EXECUTIVE COMMITTEE.

THE committee met at McTyeire Home, October 14th, 1901, at 8 p.m., and was opened with prayer. Present: Rev. A. P. Parker, D.D., chairman; Rev. W. N. Bitton, Rev. F. L. Hawks Pott, D.D., Miss H. L. Richardson, Rev. Timothy Richard, C. Lacy Sites, Ph.D., and the Secretary.

The minutes of last meeting were read and approved.

The General Editor's report is as follows:—

1. The following books have been ordered to be reprinted since the last meeting of the Executive Committee in March:—

Mental Philosophy and Hygiene ...	...	...	400 copies.
Hand-books on Astronomy ...	...	...	500 "
Hand-books on Birds and Mammals ...	...	...	500 "

Owen's Geology	500	copies.
History of England... ..	600	"
" of Russia	500	"
Moral Philosophy	400	"
Muirhead's Geography	1,000	"
Hand-book on Hydraulics and Hydrostatics	400	"

2. The book sales at the Presbyterian Mission Press for the six months ending June 30th, amounted to \$1,027.50. The bill against us for printing during the same period was \$1,100.32. The books printed included the publication of new editions of Parker's Trigonometry, Judson's Conic Sections, and Parker's Analytical Geometry, and the reprint of 400 of Sheffield's Universal History, 300 copies of Church History and a number of the hand-books, etc. After paying this bill for printing, and deducting the Press's discount of ten per cent, we find a debit balance against us for \$175.57.

One thousand dollars, proceeds of book sales, was received from the Society for the Diffusion of Christian and General Knowledge, at whose depôt our books are also kept on sale. Of this amount forty pounds was sent to Messrs. W. & A. K. Johnston, Edinburgh, in part payment of bill for maps and charts. The balance, \$585.61 was paid into the Hongkong and Shanghai Bank, thus reducing our indebtedness there to less than three hundred dollars.

3. The List of Chemical Terms prepared by the Committee of the Educational Association, in conjunction with a Committee of the Medical Association, has been published in an edition of three hundred, and will be placed on sale shortly.

A. P. PARKER,
General Editor.

The treasurer reported in Bank an adverse balance of \$298.00, which amount is more than counterbalanced by amounts due from sales of books, since report ending June 30th. It was therefore

Resolved, That the Executive Committee considers that the financial condition of the Association is such that we are prepared to undertake the publication of such school and text books as may be offered to us through the Publication Committee.

The general editor and the secretary were appointed a committee to prepare a new catalogue and to publish an edition of 1,000.

The secretary was authorized to send out circulars requesting members of the Association to send in suggestions pertaining to the next triennial meeting to be held on the third Wednesday in May, 1902, proposing topics for discussion and the names of suitable persons to prepare papers and addresses.

After prayer, the committee adjourned.

J. A. SILSBY,
Secretary.

Vernacular Translations of the Bible.

WE give below a table showing the dialects of China in which the Bible has been published wholly or in part :—

Version.			What Printed.		
Mandarin Character			Entire Bible.		
Foochow	"	"	"	"	"
Canton	"	"	"	"	"
Ningpo*	Romanized	"	"	"	"
Foochow	"	"	"	"	"
Amoy	"	"	"	"	"
Shanghai	Character	{	New Test. and		
Soochow	"		Gen.-Ruth.		
			Do.		
Hakka	"	{	New Test. and		
			Gen., Ex.,		
			Ps., Isa.		
Swatow	"		New Test.		
Mandarin	Romanized	"	"		
Kien-ning	"	"	"		
T'ai-chow	"	{	New Test. and		
			Psalm.		
Shanghai†	"		New Test.		
Hakka†	"	"	"		
Version.			What Printed.		
Swatow Romanized			{ New Test., except 1 Cor. and Heb. Also Gen., II Sam., Jonah, Hag., Zech., Mal.		
Hainan "			{ New Test., except Rom., Cor., Rev. Also Gen. and Minor Prophets.		
Hing-hua "			{ New Test., except Rev.		
Wen-chow "			Gospel & Acts.		
Kien-yang "			Gospels.		
Canton "			One Gospel.		
Peking "			Do.		
Shantung "			Do.		
Soochow "			Do.		

It will be seen from the above table that we have in Chinese character the entire Bible in three dialects and the New Testament in four more. In the Romanized we have the entire Bible in three dialects, the New Testament in five additional, and portions of the New Testament in nine more. In seventeen dialects we have at least one gospel in the Romanized, and it is gratifying to note that wherever the missionaries have united in faithful and persistent effort to introduce this form of Biblical literature there has been a decided success. The Romanized form has had to contend against Chinese prejudice and missionary indifference, but it has given to thousands the Word of God, who in all probability never would have been able to read the Bible in Chinese character. In several dialects we not only have a large portion of the Bible in Romanized, but this has led the way to the preparation of other books, and there is already quite a good beginning in the line of providing Christian and general literature in Romanized text. It is largely the absence of such literature and the expense of providing it that discourages in the effort to teach Romanization in our schools, but its usefulness in correspondence weighs heavily in its favor, and its value in elocutionary

* The Ningpo Romanized is not quite complete; the last pages are now in press.

† The Shanghai and Hakka Romanized versions of the New Testament are almost obsolete. The Gospel of Matthew in the new union system of Shanghai has been published, and it is to be hoped that more will follow, while the question of printing a new Hakka version is being agitated.

training makes it well worth teaching, even where no books have been printed in it.

The Romanized Scriptures are of greater value from an educational standpoint than their limited circulation would indicate, and we are glad to hear that there is a renewed interest in this subject in many places where the advocates of this form of sacred literature had grown weary in well doing. We have heard that in one large mission district the Christian women have generally learned to read the Bible in Romanized, while the men despised and neglected it, and the result has been that the women have outstripped their brethren in the church, both in their knowledge of the Word of God and in general intelligence. It will be seen from the table above that seventeen dialects have a portion of the Bible in Roman letter, while only seven have any portion of the Bible in Chinese character. True, the Mandarin in character outstrips them all in its popularity, but it is not at all out of the range of possibility that in China the Bible of the future will be in Romanized, while "character" will be eventually given up as a medium for conveying thought, at least as far as the masses are concerned.

Notes.

THE members of the Educational Association of China are requested to assist in preparing a programme for the next triennial meeting of the Association. It is to be held in Shanghai on the third Wednesday in May, 1902. Suggestions regarding writers of papers, topics for discussion, etc., are requested to be sent in to the secretary at as early a date as possible.

The financial condition of the Educational Association has greatly improved during the past six months, and the next semi-annual report will probably show a handsome balance on the right side of the ledger. Those who are preparing books to meet the new demands for reformed methods of instruction, may do well to correspond with our Publication Committee, through the general editor, Rev. A. P. Parker, D.D., Shanghai, or through Rev. D. Z. Sheffield, D.D., Peking, chairman.

We gather from Mr. Brewster's article in the last RECORDER that the teaching of Romanization began at Hing-hua only eleven years ago, that since that time the New Testament has been published in Hing-hua Romanized, that more than six hundred Chinese have learned to read it, and that at least a thousand more have begun to learn, while a Romanized periodical has a subscription list of 500. Two former boys learned to read in one week, while village people require from three to six months of leisure hours.

We should like to hear from other districts a brief statement regarding the success which has attended similar efforts.

The Young Men's Christian Association has perhaps been used more than any other agency to develop the Christian activity of students in the home land, and we may hope that the convention at Nanking which is to be held November 7th will be a great blessing to those who attend. Mr. John R. Mott, M.A., is expected to be present. As general secretary of the World's Association he has done a great work for the students in many lands. Those who are familiar with his work and who remember his very helpful services on his former visit, will no doubt take a prayerful interest in this his second visit to China.

Correspondence.

MANDARIN-PREACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries at work in Shanghai have hitherto preached in the Shanghai dialect, as that is the speech of the vast majority of the people who throng its streets. They have, however, not been oblivious of the fact that Shanghai is "a reservoir into which flow waters from all parts of the empire." Hence vast numbers from the mandarin-speaking provinces are constantly flowing into Shanghai, and some provision should be made for reaching them through their mother tongue. A certain amount of mandarin-preaching has always been carried on, but the rapid growth of Shanghai demands a larger importance for mandarin in the future. The Shanghai Missionary Association has been considering the matter, and a committee has sent in the following report:—

FINAL REPORT OF THE COMMITTEE ON MANDARIN WORK.

1. We learn with great satisfaction that the Southren Baptist Mission is opening a hall on North Soochow Road,

in which, along with other dialects, mandarin is to have a place.

2. But at the same time we are of opinion that this does not fully meet the aim of the resolution appointing us to consider this matter, which contemplated a mandarin work apart from other dialects.

3. We therefore recommend that this subject be referred to the annual meetings of the various missions in Shanghai in the hope that others may see their way to urge their home Boards to adequately support such a work in Shanghai.

Thanking you for inserting this,

I remain,

D. MACGILLIVRAY,

Hon. Sec., S. M. A.

IN REPLY TO MR. HOPKYN REES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is anything but a pleasant task to reopen an old sore. "*De mortuis nil nisi bonum*" is never more applicable than in the case of an honoured missionary who has laid down his life for his flock. But Mr. Hopkyn Rees has asked me to be more explicit, and hence I am reluctantly compelled to refer him to the letter written to the British military authorities in Peking, not many weeks before the

martyr's death last spring, that so sad death, the last addition, let us hope, to the noble army which perished in the birth-pangs of new China.

Mr. Rees uses much stronger language in reference to the course of action indicated than I should be inclined to use. It is a question with two sides, and Mr. Rees' departed friend no doubt felt justified in charging the British contingent with helping the Boxers, while the Christians could not obtain any assistance, however often it was asked for. (I am writing from memory of the quotation in the leading article in the *North-China Herald* published at the time. Mr. Rees will kindly excuse my not giving him the date, as I have not kept the paper. He will have no difficulty in finding the article). To be sure that painful incident was an isolated one, and I should indeed be sorry if my phrase (which was guardedly worded) should give rise to any false impression. Moreover, Mr. Rees will now have exact information. Should there be an, as yet undivulged, explanation of that strange letter, Mr. Rees would be doing a public service by at once making it widely known. Who would not be delighted at the removal of even a little cloud from a devoted martyr's reputation?

I am, Dear Sir,

Yours very truly,

F. W. S. O'NEILL.

FUKUMEN.

PROPOSED ROMANIZED PAPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your September issue contained a suggestion from the Rev. W. A. Grönlund that a monthly magazine in the Romanized Mandarin Colloquial be started to test the superior practicability of the system over the hieroglyphic

character. The proposition is one that I hope will be acted upon. However, that the writer should take charge of it, would insure failure. I do not speak the Mandarin. I live in the Fuhkien province, where that language is used only in the yamên. Such a paper should be published in Hankow or Shanghai. It could not be self-sustaining at first. Tract Societies or the Diffusion Society would have to foster it. The editor should be a master of the Mandarin tongue. He should not be overloaded with other work. If possible not a novice in editorial work. Above all he should believe firmly in the Romanized system and in its ultimate triumph. With him, at least, it must be no experiment. The logic of it and the experimental success of others must have convinced him beyond the shadow of a doubt.

A year or even two years is too short a time to demonstrate either success or failure. There must be a body of missionaries in Central China who systematically push instruction in their schools of all grades and both sexes. The catechists and school-teachers must be labored with. The Romanized should be put in their courses of study, and passing a creditable examination after a reasonable time made a *sine qua non* of continued employment. It is a good plan to make it one of the requirements of entrance examinations in the higher mission schools. The day-schools are excellent nurseries for it when the teachers are able to read it well. Schools for women, sometimes called "station classes," where adult Christian women are taught to read in this way ONLY have been found to be very useful. All this requires primers, textbooks, labor, patience, time, co-operation, faith. There must be men and women back of every method, however useful, to insure final success.

I would suggest that the Executive Committee of the Educational Association take up the matter and secure a suitable editor and funds for starting the newspaper. Surely the splendid body of missionaries in the Yangtse Valley will furnish an ample force of progressive men and women who will heartily co-operate in preparing a constituency that will in time eagerly read everything that is published in this simple style.

The few remaining months of the current Chinese year should suffice for all necessary preparation, so that the new magazine might be launched the first month of next

year. If all those who are interested in this important reform, and who are willing to co-operate along the lines above indicated, would send in their petitions and pledges to the enterprising Editor of the Educational Association Department of the RECORDER, Rev. J. A. Silsby, may we not reasonably believe that before many months a Mandarin Romanized magazine will be started under the best possible auspices?

I am, Dear Sir,

Sincerely yours,

WILLIAM N. BREWSTER.

HING-HUA, FUHKIEN PROVINCE.

Our Book Table.

We have received a copy of the Chinese Scripture Calendar of the British and Foreign Bible Society for 1902. It is printed in two colors, and on white or colored foreign paper. Besides the regular calendar it contains Scripture text for every day of the year, and is embellished with two pictures of Peking. Price \$7.00 per 1,000.

The S. D. C. K. is prepared to make free grants of suitable tracts for distribution at the annual examinations (Chinese) throughout the empire, and missionaries at the different centres are requested to give early intimation of the dates fixed for such examinations, so that they may be supplied with free grants of literature in due time.

Applications, stating quantity required, to be sent to Rev. W. G. Walshe, 380 Honan Road, Shanghai.

"Pagoda Bells" is a very attractive little booklet which comes to us from the Misses Woodhull, of the A. B. C. F. Mission in Foochow, and which is a record of their last two years' work for women and children

under the shadow of the "White Pagoda" on the street called "Peace." Into that city of heathen sin and sorrow, into the turmoil of its sickness and suffering, they bring the true white light of the gospel and the olive branch of the peace Christ came to give. Thus a *newness of name* comes to the place, with the real *newness of life* that the gospel always brings.

The hospital work is under the charge of Miss Kate C. Woodhull, with a competent staff of helpers and students to assist her, and this last year she has had the joy of sending out four Chinese women medical graduates, all of whom she says are "making good use of their medical knowledge and bid fair to be increasingly useful."

The report of this medical work in which 10,837 patients were treated during these last two years is so very interesting one cannot choose what to select from it. We hope many of our readers may peruse it for themselves. "Incredulous Patient," "Dispensary Work," "Special Cases," "Difficulties," "the Hospital Evangelist and As-

sistants," "Training of Medical Students," etc., etc., are all placed in word pictures before us till we join Dr. Woodhull's longing for enlargement and pray with her that the messages of these "Pagoda Bells" may not go unheeded.

They ring out not only the echoes of the healing work, but also tell of the woman's school, the kindergarten, and girls' day-school under the care of Miss Hannah C. Woodhull. Both these reports are beautifully illustrated, and the intelligent faces of the women and children who are receiving the blessings of this work, look up to us from these pages as being in themselves the strongest testimony to its effectiveness.

Even the "Group of Hospital Patients" seems already to have taken upon their faces something of the blessedness of the gospel gifts, and though all the illustrations are very interesting we believe the four little kindergarteners who face page 66 will make such a plea for the same help for the millions of China's other little ones as will not go unheeded.

May these Pagoda Bells go on ringing into many hearts,

"Let the lambs be homeward led,"
and may the blessing of the "Inasmuch" come not only to the Misses Woodhull, but to many others who shall rise to pray and labor and give for this same work of the Master, that they are striving to do.

REVIEWS.

The Twentieth Century New Testament in Modern English, Part Two. Translated (not a paraphrase) by a company of eminent scholars representing the various denominations, direct from the Wescott and Hort Greek text. F. H. Revell Co. Pp. 380. \$0.50.

The first part of this important work has been already noticed, and the second appears to be of even greater value in proportion as the

style of Paul's Epistles is often obscure and involved. The arrangement is chronological, the changes of topics are clearly marked, and the choice of words strikes us as singularly felicitous. As an aid to interesting children in a new reading of an old book, it would be well worth its cost.

Onesimus: Christ's Freedman. A Tale of the Pauline Epistles. By Chas. Edward Cornier. F. H. Revell Co. Pp. 332. \$1.25.

This book is modeled on the plan of Dr. E. F. Burr's "Dio the Athenian," published more than twenty years ago. The object is to make vivid the life of New Testament times by a tale in which its characters are introduced. Fidelity to the historical costume is essential, or the incongruities would repel. So far as we are able to perceive these demands are fairly well met in this story, but few general readers are in a position to be authoritative critics on such points. We venture to doubt, however, whether a young Greek who had gone to Ephesus to finish his education, would mention in a letter to his parents that he had been gone "three weeks." The book is a good one for Sunday School libraries, especially in connection with lessons on the book of Acts.

Studies of the Man Paul. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. F. H. Revell Co. 7x4 in. Pp. 303. \$0.75.

Mr. Speer is best known in this part of the world through his incisive and light bearing "Missions and Politics in Asia," published three years ago. He is also an acceptable speaker at conventions of young men and wherever there is vigorous discussion of vital religious themes.

The eight chapters of the little book discuss the Youth and Educa-

tion and the Development of Paul; the Holy Spirit in Paul's Life; his Opinion of Himself; his Motives, Aims, and Methods; his Intellectual Characteristics; and some of his Leading Opinions; his Moral Characteristics; and Paul the Apostle at Work. Every topic is illustrated by copious citations from Paul's writings. It would be an interesting experiment to make this work the basis of studies with a station class of the best men in a given church or district and to watch the expanding effect upon their intellectual and spiritual apprehension of the book of Acts and of Paul's Epistles.

Protection of Native Races against Intoxicants and Opium. Based on testimony of one hundred missionaries and travellers. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. F. H. Revell Co. Pp. 289. \$0.75.

This volume grew out of papers presented at the General Conference of Missions in New York in May, 1900. Its sole object is to present facts and to impel to action. The facts are indisputable, being supported by a vast mass of evidence gathered from every land, much of which has been incidentally embodied in Dr. Dennis' monumental volumes on Christian Missions and Social Progress. The action suggested and urged is in the form of public agitation, and especially securing the signature and presentation of petitions to legislators.

There was never a time when the lust of gain was more organized and aggressive. But there also was never a time when enlightened Christian sentiment, systematically marshalled and temperately yet pointedly expressed, was so likely to operate on the minds and consciences of the framers and executors of the laws of most Christian lands.

To be had of Mr. E. Evans.

With the Tibetans in Tent and Temple. Narrative of Four Years' Residence on the Tibetan Border, and of a Journey into the Far Interior. By Susie Carson Rijnhart, M.D. F. H. Revell Co., 1901. Pp. 400. For sale by Mission Press. Price Mex. \$3.00.

This is the thrilling narrative of the life and travels of an intrepid couple, whose troubles were recorded about two years ago in the Shanghai papers. It is well worthy of a wide circulation, and is certain to make a deep impression in its testimony to the single-hearted consecration of some of the pioneers of faith. No information in regard to the disappearance of Mr. Rijnhart was ever gained by the Dutch Legation from the Chinese government. It is a wonderful record of courage and devotion.

Unto Him. A Simple Study about coming to Jesus Christ. By John H. Vincent. Pp. 31. For Eyes that Weep. Samuel G. Smith. Pp. 18. F. H. Revell Co. \$0.25.

These are two issues of the "Ideal Messages" series, consisting of some brief treatment of a single theme in short space; the whole presented in an attractive form, adapted to win the eye, as well as please the reader otherwise.

A Woman's Life for Kashmir. Irene Petrie. A Biography. By Mrs. Ashley Carus-Wilson, B.A. With an Introduction by Robt. E. Speer. With Portraits, Map, and Illustrations. F. H. Revell Co., 1901. Pp. 343. \$1.50.

In his brief Introduction Mr. Speer calls this story of "the most brilliant and cultured of all the ladies on the Church Missionary Society roll," the "first biography of a Student Volunteer from the field," and it has assuredly set a high standard. The sister who has executed the task was thoroughly qualified for it, and everywhere exhibits an intimate familiarity

with the history and conditions of Kashmir missionary work. She has had at her disposal her sister's copious letters and journal, the minuteness of which, in view of the exacting linguistic studies which she accomplished, and the extent of her Zenana work, is really astonishing. Few women have ever gone to the mission field more thoroughly equipped than the gifted young worker, whose brief story is here told, and it is only by considering the world-wide influence which her life-narrative is certain to exert that one can repress the instinctive exclamation at the "waste" in the loss of such a beautiful and winning life.

Her memory will be green in many lands where her name and her work, while she was yet living, were unknown. The incidental pictures of the methods of the Church Missionary Society and its workers, especially the numerous

"honorary" (self-supporting) ones, are very interesting and attractive. The instance of Mr. Tyndall-Biscoe's training of high-caste lads to pull boats in races on the Jhelum river (page 250) with the scornful comments of a British subaltern and the subsequent achievements of the crews, are well worth citing. No record book gives a better idea of the hard back-ground and real trial of missionary life and of the mighty sociological and spiritual work accomplished by indomitable perseverance. The author has provided an Urdu glossary, yet several native words like "kangre," pp. 181 and 221; baja, page 192; jheran, page 252 and "gorupas," are overlooked, albeit the meaning sometimes leaks out incidentally.

There are two letters dropped out on page 214. Every reader of this notice would do well to look into this unusually interesting book.

A. H. S.

In Preparation.

Editor: D. MACGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism ... F. Ohlinger.
The History of the Living Machine... Dr. G. Stuart.
Story of Germ Life ... "
Fry's Geography ... Mrs. Parker.
Tylor's Anthropology. T. Richard.

Lives and Words of the American Presidents W. P. Bentley.
Universal Geography... Mrs. E. T. Williams.
History of Four Ancient Empires ... Rev. S. Couling.
Systematic Theology, 10 vols. ... Rev. A. G. Jones.
Restatement of Old Truth ... " "
Chart of Human Development ... " "
Religious and Theological Vocabulary ... " "
Geography for Home Readers, Vol. III... Mrs. Rose Williams.
School Geography ... Rev. W. G. Walshe.
Glover's Commentary on Matthew ... Mrs. A. Foster.
Macmillan's Atlas with Chinese characters... Mrs. Lingle and Mr. Walshe.

Mr. Chas. G. Roberts writes from Wei-hai-wei that he is translating "Safety, Certainty and Enjoyment," an admirable little evangelical booklet, already translated into most of the languages of Europe.

Mr. W. Ebert, of the Basel Mission, Hongkong, writes that he is preparing: 1. A Chinese Orthography (teaches to write the Chinese characters correctly). 2.

An Analysis of the Chinese characters.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

China Missionary Alliance.

The first regular quarterly meeting of the Executive Committee of the China Missionary Alliance was held early in October. The secretary reported that the total number of branches was now sixty-nine, embracing a membership of over 500. From each of the provinces, except Shansi and Kansuh, replies have been received, and returns include Manchuria, Hainan, and Hongkong. Considering that most of the circulars were replied to in May and June last, when so many missionaries were away from the country or absent from their stations, the result was considered very satisfactory. Further steps will at once be

taken to extend the organization, and it is hoped that no mission station will be unrepresented.

It was also reported by the secretary that the statement by Protestant missionaries which was sent to the newspapers of Great Britain, America, and the Colonies had been printed and favourably noticed in quite a number of religious and other journals.

Missionaries who have not yet received copies of the Constitution, or any mission stations where branches have not yet been formed, should apply to the secretary, Rev. G. H. Bondfield, 13 Kiukiang Road, Shanghai, for further information.

Editorial Comment.

THROUGH the kindness of Mr. Noah Fields Drake we have presented as a frontispiece another of his Tientsin pictures. The ruins of the French Cathedral stand on the same ground as the temple occupied by the French as their consulate in 1861. The former cathedral was burned during the massacre in 1870; this last one was destroyed at the first outbreak of the Boxers last

summer. The fort presented in the picture had a large number of mounted guns, which did fearful execution last year in the firing on the settlement.

* * *

ROMANIZATION is engaging the earnest attention of Shantung missionaries. A joint committee of Presbyterian and English Baptist missionaries has had the

matter in hand for nearly a year. We shall look with interest for the report of this committee. One of the Shantung missionaries writes: "This time we seem to have taken a stronger hold, and I hope there will be a practical, visible result of our labors." The "indifference of intelligent missionaries," and "their crankiness and fastidiousness concerning the spelling of the syllables," have hindered the work heretofore, and hence "the number of illiterate Christians is steadily increasing and will continue to do so unless we determine absolutely on pushing the Romanized." We understand that the Shantung system will discard the aspirate sign, using *p, t*, etc., for the aspirates and *b, d, g*, etc., for the unaspirated co-ordinates, a very sensible method for the Mandarin, in our humble opinion.

* * *

THE Protestant missionaries of China are certainly much indebted to the editor of the *North-China Daily News* for the very kind and candid manner in which he uniformly expresses himself on missionaries and their work. In the issue of October 24th he publishes the paper of Sir Robert Hart's, taken from *The Great Round World*, on "The Missionary Question in China." The editor remarks, "Every missionary in China, and every missionary Board at home, should ponder this well-considered impartial impression of a thoughtful mind guided by long experience." To which sentiment we give a most hearty concurrence. The editor further adds, "Those who study missionary methods at all know that the

very courses recommended by Sir Robert are those that have been followed for years by the vast majority of the Protestant missionaries in China." It is the views of such men as Sir Robert and the editor of the *Daily News*, men who have had exceptional opportunities for observation, as laymen and non-missionaries, that the missionaries are glad to see recorded, not because they are favorable, but because they are true.

* * *

WE are pleased to learn that everywhere there seems to be springing up a great demand for educational works and books to enlighten the people as to Western methods, etc. Already there is manifest some such spirit as existed at the time of the famous edicts of the Emperor. Even the Empress-Dowager has issued an edict, which is remarkable for the number of times in which the word reform occurs, but which, coming from such a source, may mean much or little. It is something, however, to have had the edict. New printing presses are springing up and old ones are being run to their utmost capacity. Book-shops are alive with customers, and it is difficult to supply the demand. Almost without exception, too, the missionaries have been welcomed back most heartily by both officials and people, and there is a positive danger that soon there will be more difficulty in keeping people out of the church than in getting them in. Great caution and great wisdom will be needed, or we shall have the form without the life, a change of name without a change of heart.

SOME friends hearing of the Mandarin paper (*Ching Hua Pao*) recently started in Peking by a non-Christian, have asked for the address, as they desire to subscribe. The paper appears once every ten days. The editor and manager is Mr. Hwang Chung-huei; address, "The Industrial Institution," Peking, adding the Chinese 工藝局琉璃廠. Ten cents a number.

* * *

Mr. GARRITT has already given us some account of the Hangchow colloquial paper in the Educational Department, and now that venture finds a follower in Mr. Huang, of Peking who, we gather from his articles, has spent some years in foreign lands. This probably accounts for the ease with which he consents to throw overboard the old traditions and print in a language "understood of the people." Mr. Huang believes that there is a vast field of usefulness by means of colloquial mandarin which is practically unoccupied. His paper will be the centre of a group of listeners in every home, as well as of readers. Other papers appeal only to the eye, and a very limited number of eyes, viz., of educated people. The new paper will appeal to the eye of the common man who knows perhaps only a few characters. He can easily guess the rest, for he knows that the sentence is just as he himself would speak, and he can speak. It will be easy to add to his knowledge of the character by this means, and it will be easy to learn to read this style of writing, for once know how to pronounce the character, and further explanation is unnecessary. How different in the case of Wên-li!

But when we come to speak of listeners, this colloquial is entirely out of sight of Wên-li, which is unintelligible to the ear without explanation, which readers aloud are too lazy or too incompetent to supply. We see groups of men, women, and children around the reader of mandarin, all eagerly and intelligently grasping the sense. They will want to learn to read it also, for this seems within the compass of their attainment, and we may therefore expect the number of self-taught readers to rapidly expand.

* * *

THE prospects for a large and representative gathering at the Third National Convention of the College Young Men's Christian Association, to be held in Nanking this month are, we are told, exceedingly good. The local societies in the colleges are selecting their leading students and native teachers to be their representatives in the convention. A few of the most prominent native pastors from different parts of the empire are also expected, besides a strong representation of foreign educationists. Many of the delegates are coming at great personal sacrifice, a fact which can be accounted for only on the ground of the sincerity and intensity of their expectancy. Are the objects to be gained worthy the cost? What may reasonably be expected from this gathering?

* * *

THE convention may be expected to contribute much towards the lifting of the ideals and aspirations of the delegates. Their sympathies will be broadened and their horizons will be

widened. Some of them will see new visions of duty and privilege which will mark turning points in their lives. These personal blessings, if deeply felt, will be transmitted to others who may not have had the privilege of attending the meetings. Such results as these effected in the lives of individuals would in themselves justify the outlay of time and money involved in the holding of the convention.

* * *

BUT the convention, as we understand it, is more than a channel through which many individuals may receive blessing.

It is a council of war. It is a meeting of officers in a great army to plan a mighty campaign. The winning of the students in the new government and other colleges in China to Christ, the stemming of the incoming tide of modern scepticism, the capturing of the young men in the ports for the better life, and the evangelizing of China itself, are some of the great tasks to which this convention is to address itself. Missionaries everywhere will doubtless gladly join in fervent prayer for the meetings that they may contribute largely to the work of reaching China for Jesus Christ.

Missionary News.

Shantung Missionary Conference.

To the Missionaries working in Shantung.

DEAR FRIENDS :

Your committee, appointed at last Conference, desire at this time to make a few suggestions with regard to the next one.

It seems to us suitable as to time that the coming Conference be held next autumn, say in August, 1902. The reasons for this proposition are :—

That recent events have made a Conference of the Missionary Workers in this province a very desirable thing. New circumstances call for fresh consideration and adjustment.

That next year it is expected that deputations from various Societies or Boards representing the churches of our home lands will visit this part of the mission field, and it is a wise and fitting thing that

these visitors should take part in our deliberations and become acquainted with the workers of other missions as far as possible. They would naturally wish to do so.

That as 1903 (which is the full time of five years since last Conference) will most probably be the time when the General Conference of all the missions working in China will be held in Shanghai or elsewhere, this would make it inexpedient to have a local Conference in that year.

These reasons seem to us sufficient to make the proposition :—

That our next Conference be held in August, 1902.

As to where it should be held, your committee, with due regard to all the circumstances of time and place and possible alternatives propose that :—

Our next Conference be held in Chefoo.

With regard to subjects suitable for discussion and of sufficient

importance and urgency to occupy our attention your committee suggest:—

That "Federation" is one which demands our serious consideration with a view to definite action in the near future and would suggest that representatives of the American Presbyterian, American Board, and English Baptist Missions be invited to prepare papers on this question.

"Education" in its relative aspect as regards comity, assimilation of books, methods, etc., is also suggested as a practical subject.

"Evangelization" with regard to more definite and systematic working of the whole field should, we think, be also discussed.

The subject of "The Shantung Missionary Council" will, we believe, be referred to our next Conference for consideration and adjustment.

The subject of "Recantation," summing up the results of recent practical experience, should also be dealt with.

A report *ad interim*, or final, from the committee now at work on "Romanization" might, perhaps, be expected.

The subject of "The Better Training and Equipment of Bible

Women" is important and pressing.

"Hindrances to Progress." (a)—
On the part of outsiders. (b)—
On the part of Missionaries. (c)—
On the part of native Christians, is suggested as a subject of very practical import and bearing on our work.

A vernacular newspaper for Shantung, controlled and guided in the interests of Christianity, by the missionary body, is a subject which may well have serious consideration.

These subjects are suggested and others may be present to the minds of many. All suggestions will be welcomed and carefully considered.

Besides these practical questions the Conference would fail in one of its most important functions if the occasion were not used for united and earnest prayer and carefully prepared study of God's Word with regard to the deepening of spiritual life. This will have a first place in the attention of the committee.

(Signed) ARTHUR H. SMITH.

L. J. DAVIES.

R. C. FORSYTH.

Missionary Journal.

BIRTHS.

At Norrköping, Sweden, August 7th, the wife of Rev. ANDERS P. TJELLSTRÖM, Shasi, of a son, Nils Erik Martin.

At Hankow, September 21st, the wife of Rev. C. G. SPARHAM, L. M. S., of a son.

At Hangchow, October 4th, the wife of S. N. BABINGTON, M.R.C.S., L.R.C.P., C. M. S., of a daughter.

At Shanghai, October 12th, the wife of Rev. A. H. SHARMAN, U. M. F. C., Wenchow, of a son.

At Sin-chang, October 22nd, the wife of Rev. P. F. PRICE, S. P. M., of a son.

MARRIAGE.

At Shanghai, October 29th, Mr. A. E. ARNOTT to Miss M. E. McCORMACK, both of C. I. M.

DEATHS.

At Chefoo, October 11th, Mrs. T. G. WILLETT, C. I. M., Chungking, of dysentery.

At Nodda, Hainan, October 17th, FRANK CALVIN, only child of Rev. J. C. and Mrs. Patterson, A. P. M., aged 7 months and 11 days.

ARRIVALS.

At SHANGHAI:

September 28th, Miss M. KING (returning), Yangchow, and Miss E. G.

TAYLOR, for C. I. M.; Miss OLIVE HODNE-FELD (returning) and Miss IDA GROESOTH, Hauges Synodes Mission, Fan-ch'eng. September 30th. Dr. GERTRUDE TAFT, M.D., W. F. M. S., Chinkiang (returning).

October 2nd, Rev. G. W. PAINTER, S. P. M., Hangchow (returning).

October 7th, Misses E. MOORE and C. FRASER, Ch. of Scot., Ichang (returning); Dr. H. L. CANRIGHT, M.D., and family, M. E. M., Chentu (returning); Rev. T. D. HOLMES, Kin-hwa (returning); Rev. F. WHITE and wife, and Miss H. ELGIE, for Ningpo, Miss W. H. KELLY, Shanghai (returning), all of A. B. M. U.; Rev. C. H. FUESSE and family, for U. Ev. C. M., Hankow; Dr. W. H. VENABLE, M.D., and wife, S. P. M., Ka-shing (returning); Rev. K. S. STOKKE, Am. Nor. M., Ru-ning-fu (returning); Misses G. E. METCALFE and ADA BETTINSON, Christians Mission, Ningpo (returning); Mr. and Mrs. M. EKVALL, C. and M. A., Min-chow (returning); Rev. T. A. HEARN, wife, and two children, Hoo-chow, and Mrs. J. A. GAITHER, M. E. M. S., Sung-kiang (returning); Rev. F. M. RAINS, treasurer of Foreign Board of F. C. M. S., and wife; Dr. E. H. HART, M.D., wife and children, M. E. M., Wu-hu (returning); Misses M. B. BOMAR, Shanghai, C. E. STAGER (returning), MARY C. WHITE, Soochow, MARTHA E. PYLE, IDA ANDERSON, JUNE NICHOLSON, and ORINE ALEXANDER, of all M. E. M. S.; Miss M. PARMENTER, C. and M. A., Nan-ling-hsien (returning); JULIET N. STEVENS, M.D., for A. C. M., Shanghai; C. J. DAVENPORT, M.D., F.R.C.S., L. M. S., Wuchang (returning); Rev. W. E. BURNETT, Chefoo (returning); Rev. R. P. WILSON, D.D., for M. E. M. S. publishing house, Shanghai.

October 14th, Mr. JAS. STARK and wife, Shanghai, Mr. C. F. E. DAVIS, Uan-hsien (returning), Drs. S. H. CARR and WM. SHACKLETON, Messrs. ROBT. YOUNG, CHAS. CHENERY, WM. H. GREENAWAY, and WM. J. EMBERY, all for C. I. M.; Rev. J. BERKIN, Teh-ngan; Miss E. H. EACOTT, Han-yang, W. M. S. (returning).

October 15th, Rev. C. A. NELSON and family (returning), and Miss KATHRENE MYERS, A. B. C. F. M., Canton; Miss JENNIE TORRENCE, for A. R. C. M., Kwangtung; Rev. HANNES SJOBLOM, Finland Missionary Society, Shanghai; Miss MARY PETERS, M. E. M., Foochow (returning); Mr. W. N. FERGUSON,

wife and children, B. and F. B. S., Hankow (returning).

October 19th, Dr. and Mrs. J. M. J. HOTVELDT, H. S. M., Fan-cheng (returning); Mr. EDWARD VANDON and family, Misses ELSIE HUNT and MIRA CUMBER (returning), BENJAMIN H. JACKSON and family, W. HENRY DAVIDSON, M.D., and Miss LAURA MORRIS, all for F. F. M. A., Chungking; Rev. N. P. PERKINS, A. B. C. F. M., Tientsin (returning); Dr. T. COCHRANE, M.B., C.M., Shao-yang; Mr. S. E. MEMOH, Chi-chow, L. M. S. (returning); Rev. JOHN KEERS and wife, Rev. W. H. GILLESPIE, Rev. A. R. CRAWFORD, Rev. W. HUNTER and wife, Miss McMORDIE, Dr. J. L. LIVINGSTONE LEARMONTH, M.D., all of I. P. M., Manchuria (returning); Miss E. M. GARY, M. E. M. S., Sung-kiang (returning); Rev. and Mrs. G. W. SHEPPARD, U. M. F. C. M., Wenchow (returning); Rev. PAUL and Mrs. KRANZ, G. E. P. M., Shanghai (returning).

October 22nd, Rev. H. G. ROMIG and wife, and Rev. T. N. THOMPSON, for A. P. M., Shantung, Rev. Q. A. MYERS and family, M. E. M., Chungking (returning); Rev. F. P. MCCLINTOCK, wife and son, A. P. M., Hainan (returning).

October 23rd, Mr. W. P. KNIGHT, wife and child, An-tong; Mr. A. W. LAGERQUIST and four children, Chow-chih; Miss T. MILLER, Kien-p'ing; Miss O. OLSEN, Song-kia-chuang; Rev. D. TÖRNVALD and wife and five children and Miss CHRISTINE ANDERSON (returning) and Misses WATERS and S. BENGTSON, all for C. I. M.; Mrs. GEO. DOUGLAS and Mrs. J. W. INGLIS, U. F. C. S., Manchuria.

October 27th, Rev. B. C. PATTERSON and family, Suchien; Rev. H. W. WHITE and family, Ch'ü-chow-fu, S. P. M. (returning); Rev. J. A. MILLER and family, A. P. M., Pao-ting-fu (returning); Miss J. WILKINS, C. I. M., Luh-an (returning); Rev. E. JAMES and family, M. E. M., Nanking (returning); Rev. D. W. LYON and family, College Y. M. C. A. (returning); Rev. A. G. SHORROCK, E. B. M., San-yuan (returning); Rev. G. W. GREENE, wife and two children, A. B. C., Canton (returning).

DEPARTURES.

FROM SHANGHAI:

October 21st, Mr. EDWARD PEARSE, Mr. W. EMSLIE, wife and two children, all of C. I. M., for England.

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